

THE LIFE OF TATHĀGATA



- *Prakash Bajracharya*

The Life of Tathāgata

By
Prakash Bajracharya



Edited by
Madan Ratna Manandhar
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Publisher
Dharmakirti Publication
Kathmandu, Nepal
2015

Title : *The Life of Tathāgata*

Written by : *Prakash Bajracharya*

Edited by : *Madan Ratna Manandhar & Dr. Reena Tuladhar*

Published by : *Dharmakirti Publication*
Dharmakirti Bauddha Adhyayan Goshthi
Dharmakirti Vihar, Shreeghal, Naghal, Kathmandu, Nepal
Tel. : +977-1-4259466

© Copyright : **Publisher**

Printed : 1000 copies

Printed Year : B.E. 2559
N.E. 1136
B.S. 2072
A.D. 2015

Layout Design : *Binod Maharjan*

Cover Design : *Ms. Ushnish Tara Tuladhar*

Printed at : *Ideal Printing Press, Gwarko, Lalitpur, Tel.: 2120235*

ISBN : 978-9937-2-9937-4

Price : NRs. 450/-

Goodwill Message from Sangha- Nayaka Venerable Ashwaghosha Mahasthvir

Prakash Bajracharya : A Priceless Buddhist Gem

The word of the Buddha reads like "*Rupam jirati maccanam namagottam na jirati*". Meaning: Although the physical form of body decays the name and lineage of man will remain. According to this word of the Buddha, Prakash Bajracharya who is now no longer with us, but his name and his works on books have still remained.

The names of some books which he had written in Nepali language are "*Bouddha Darpan*" (Buddhist Mirror), "*Buddha Ra Buddhapachhi*" (The Buddha and after the Buddha) and "*Manav Mahamanav*" (Great Person, The Noble Great Person) etc. These are greatly valuable and precious Buddhist books.

Now again, I am so pleased to hear that the **Dharmakirti Buddha Adhyan Goshthi** (Dharmakirti Buddhist Study Circle) is going to publish the latest book of Prakash Bajracharya entitled "*The Life of Tathāgata*" which he had left written up to "27 Vassas (Rainy Season Retreat) of Tathāgata". I feel that the **Dharmakirti Buddha Adhyan Goshthi** has carried out a memorial task by publishing the unpublished book in memory of its author, Prakash Bajracharya and it is worth recollecting the good qualities as well.

Long before completing his book "*The Life of Tathāgata*" on the Vassas of the Buddha, as of law of nature Prakash passed away. Upon reading this book on Vassas (Rainy Season Retreat), we can learn many things about the rainy season's activities of Buddhism that are not yet known to us.

It would not be too much, if I say that Dharmakirti Vihara deserved great appreciation for publishing this book. Hence, I appreciate and rejoice with the **Dharmakirti Buddha Adhyan Goshthi**. Further, if there are any other books written by Prakash Bajracharya, I look forward to reading them and hope that they will also be published on time.

May you always be well and prosperous ! This is my goodwill message only. Once again, I consider that Prakash Bajracharya is a priceless gem.

Date: November, 2015



.....
Bhikkhu Ashwaghosha Mahasthvir
Sangha Nayaka

Goodwill Message From Sangh-upanayaka Venerable Jnanapurnika Mahasthavira

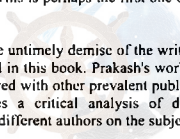
Sadhuvaad for the Mangal Karya

Many books and papers on Lord Buddha's life and history have been published in various languages in Nepal. Late Mr. Prakash Bajracharya, a renowned Buddhist scholar, tried to illustrate the Buddha's life and history in English, based on a deep research of Pali literatures. This is perhaps the first one of its kind to be published in Nepal.

But unfortunately, due to the untimely demise of the writer, only 27 of the 45 Vassas of Lord Buddha are covered in this book. Prakash's work as detailed in this book is, nevertheless, unique compared with other prevalent publications on the Buddha's life and history, as it provides a critical analysis of different events as well as comparative illustrations of different authors on the subject.

In the absence of the writer, the editors have made great efforts to bring this book into light. I would like to congratulate both editors in this regard. I would also like to express my sincere appreciation to the writer's family members and the generous donors on this occasion.

Date: November, 2015


.....
Bhikkhu Jnanapurnika
Sangha upaNayaka

Publisher's Note

The void left by the untimely demise of Prakash Bajracharya, a dynamic and dedicated student of Dharmakirti Vihara, remains unfilled. The activities of the Vihara had reached new heights when multi-talented Prakash presented a new vision and made efforts to translate such vision into reality through dedication and active participation in the activities of the Vihara. I greatly admire his efforts and dedication. No living being on this earth can escape the nature of 'changing phenomena'--death--a universal truth. Prakash's life also ended, albeit untimely, bringing much grief and a shock to all of us.

When he was still with us, Prakash, who was always enthusiastic and active in the various activities of the Vihara, was writing a precious book titled '*The Life of Tathāgata*' (the Buddha). His aim was to cover all the 45 Vassas of the Buddha in his book. Unfortunately, he was able to complete only 27 Vassas, before he left this planet.

On the occasion of the 50th Anniversary of Dharmakirti Vihara, the concerned pupils of the Vihara took an admirable initiative to publish the incomplete but noble work of Prakash. The Dharmakirti pupils were of a common view that although incomplete, the book can be a valuable contribution for the students of Buddhism. The book provides authentic references relating to important events of the life of the Tathāgata. We believe this book will also serve as a basic source of information for researchers on Buddhism.

I would like to especially thank Madan Ratna Manandhar and Reena Tuladhar who led the work, including editing, in publishing this invaluable book and contribution of late Prakash Bajracharya.

I would also like to thank Ashwaghosh Bhante, Prakash's family, and others who generously contributed financially for publishing this book.

Sadhu ! Sadhu !! Sadhu !!!



Bhikkhuni Dhammavati
Chairperson
Dharmakirti Vihara
Kathmandu, NEPAL

Date: November, 2015

Editors' Note

Tathāgata, the word is meant for that great person who has come in the same way as the previous Buddhas; who has gone in the same way as the previous Buddhas did; who is endowed with the sign of Tathā (truth); who is supremely enlightened in Tathādhamma (truth); who has seen Tathā (truth); who preaches Tathā (truth); who does Tathā (truthfully) and who overcomes all. And 'He' is none other than the 'Lord Buddha'. This book entitled 'The Life of Tathāgata' was written by late Prakash Bajracharya.

It is a great honor and of sentimental value for us as editors, to contribute to the work of our beloved friend late Prakash Bajracharya for this precious book. He had a great aspiration for bringing out a detailed chronological history of Lord Buddha—the Great Personage of Nepal, the founder of World Peace, and the Great Teacher for all beings. But very sadly, Prakash passed away before he could complete his noble work. Nevertheless, we greatly admire his perseverance and dedicated efforts in completing 27 of the 45 Vassas (the rainy retreats) of the Lord Buddha.

Prakash's research work in English language on the life and teachings of the Buddha is rare, as such information is generally available mostly in the Pali literatures in Nepal.

While editing, we have tried to maintain the writer's originality. We are very grateful to Prakash's family members for their consent to publish this book. We would also like to express our heartfelt gratitude to the Most Venerable Sangha Nayak Bhikkhu Ashwaghosh Mahasthavira for his goodwill message on Prakash's work and financial support for publishing this book. We are also highly indebted to the Most Venerable Sangha-upa-Nayak Bhikkhu Jyanapurnika Mahasthavira for reviewing the manuscript and providing excellent and inspirational comments. His goodwill message is also greatly appreciated.

We are very grateful to Venerable Dhammavati and the Dharmakirti Vihara family for their consent to be the publisher of this book. We should not miss to acknowledge the technical assistance provided by Senior Executive Programmer Rachana Tuladhar of Mercantile Office System without whose effort this valuable document of Prakash would not have been available to us. And lastly, we are very thankful to those kind dignitaries who have supported our efforts financially, and the Ideal Press family for its untiring efforts to print this book.

Date : November, 2015

**Madan Ratna Manandhar
Dr. Reena Tuladhar**

Note from Family

The Buddha is perhaps an irony of the human condition. Sometimes one may interpret his teachings too much as to forget the man behind the legend. We easily forget that he was a thinker and teacher who surrendered a life of pleasure many dream of, to deconstruct and shed light on what makes us all human.

The Buddha was akin to all of us. He, like all of us sought to position himself in the cosmic balance of the Universe. We are all plagued by the mysteries of the existence of not only ourselves but the universe around us and the laws that govern us.

My father, the author, chose to explore and study the man behind the Buddhist movement. Because, even if we have different beliefs, we can all learn from and sympathize with the struggles of another human on a mission. With this book, the author will take us on a journey with The Buddha on his extensive travels to spread the word of release from earthly tethers.

The author wrote this book for the benefit of students and followers of Buddhism, both novice and experienced. In order to gain the information for this book he had researched extensively and collected expert references.

This book could not have been published without the help and support of Bhikkhu Ashwaghosh and Anagarika Dhammawati as well as other members of Dharmakirti Vihar (Nagha-twa, Kathmandu), thanks to whom the author owes his inspiration and inclination towards Buddhism. Special appreciation would like to be extended to Madan Ratna Manandhar, Reena Tuladhar and the rest of the members of Dharmakirti Boudha Adhyayan Gosthi.

The book however remains incomplete. The author, while this book was still in the process of completion, met an untimely demise. He is survived by his wife and me, his daughter. On a personal note, on behalf of my family I would like to express my humble gratitude towards my father's friends, who came forward even after all these years to eagerly help publish this book. Everyone who knew my father will be humbled and delighted by the fact that my father's legacy is carried on by his books.

This book is an effort from my family and my father's dear friends whom I cannot thank enough for honoring my father and his work, and wish that "*The Life of Tathāgata*" sets out to do what it was originally written for.

Date : November, 2015

Dr. Kaveri Bajracharya
Daughter of Late Mr. Prakash Bajracharya

About The Author

For those of you who knew the author, it isn't too hard to understand why this book, after ten years of his demise, is being published in honor of his legacy. Many knew him for his outstanding contribution to Newari Literature and Theatre as a writer, artist, screenwriter, director, and actor; or for his dedication towards Buddhist Philosophy through writing and lectures; or a software programming genius and entrepreneur. **Mr. Prakash Bajracharya** was a compassionate, eminently hard working and brilliant individual with a vibrant personality and a kind heart. He was dedicated towards his work as much as he was committed to Buddhist literature. This book being one of his last contributions encompasses the Life of Buddha after his enlightenment and is the shining outcome of the author's immense hard work and extensive research.



Many of his previous work including *Saptaratna Dhan* (2041 B.S.), *Bouddha Darpan* (2039/53/61 B.S.), *Maanav Mahamaanav* (2043 B.S.), *Buddha Ra Buddhapachi* (2048 B.S.) have been widely acclaimed throughout the Buddhist community, along with contributions like *Kisa Gautami* (2040 B.S.) and *Jhanga Laimha Lakhe* (2042 B.S.). Being tremendously passionate for Theatre, he also worked in plays like '*Kulan Chakani Tini*', '*Jaagir Byumha Manu*', '*Hi Bulatagu Pau*' and many more. He had also worked as an editor for 'Dharmakirti' Buddhist Monthly magazine for nine years continuously. During his career as a software programmer, he was known for his zeal and commitment in places like Data System International/DSI (California, USA), Data and Documentation Centre (DDC) and Mercantile Office Systems (Kathmandu). Best known as the developer of today's leading banking software *Pumori Plus III* (preceeded by *Pumori* and *Pumori Plus*) along with many other contributions, he gradually became one of the leading programmers in the field of Information Technology in Nepal.

He was soft-spoken and optimistic, creative and ingenious and always fonder for new and innovative ideas. A man so knowledgeable and wise yet so humble and unpretentious, he is the biggest inspiration for many. Born in B.S. 2015, he expired on B.S. 2062 Kartik 18 at the age of 47 years. His untimely demise has left us yearning for more of his inspirational literature, art and never ending search for fresh ideas, and has left a space in everyone's hearts that can only be partly filled by his contributions which still have his essence.

Date : November, 2015

Dr. Kaveri Bajracharya (Daughter)

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Vassa One (Isipatana)

Isipatana

The very next day after the full moon day of Asadha, the Buddha further detailed about the truth of nature. **Vappa** and **Bhaddiya** got a crystal clear perception of the truth of nature. They became *sotāpanna*. They were enrolled in the Order by the Buddha by inviting them as "Come, O bhikkhu ! Lead the noble life for the right elimination of suffering." Afterwards, **Mahānāma** and **Assaji** too obtained a clear and pure perception of the truth and attained *sotāpanna*, after listening to the further details about the nature from the Buddha. They also asked for ordination. They were also enlisted in to Order by the Buddha by summoning them "Come, O bhikkhu !" For four days, three out of five bhikkhus used to go for alms and returned back with meal for all six of them. The Buddha used to explain them more and more about the new knowledge he had achieved.¹

On the fifth day, the Buddha gathered all five bhikkhus, the **Pañcavaggiya**, namely, Koṇḍañña, Vappa, Bhaddiya, Mahānāma, and Assaji, and preached them about the impermanence of nature, that became famous as **Anatta Lakkhana Sutta**.

The Buddha addressed to the monks, "The matter (*rūpa*) is not the self (*atta*). If it were self, then it would not have been subject to suffering. Since it is not the self, one can not control it, neither can one claim 'I' and 'mine' on it. Similarly, neither the feeling (*vedanā*), nor the perception (*saññā*), nor the activities (*saṅkhāra*), nor the consciousness (*vijjāna*) is the self."

1 Mahāvagga, Vin. (1.1.7); Jātaka Nidāna Kathā.

Mahāvagga does not say that they attained sotāpanna level, and states that three out of five bhikkhus used to get alms for all six of them on a rotational basis. Neither does it give exact details of when each of them accepted the Buddha as their teacher, except for Koṇḍañña. On the other hand, Jātaka Nidāna Kathā is more specific. It says that the very next day after the full moon day of Asadha, Vappa became sotāpanna after listening to the Buddha, while the rest (all four) went out for alms. Same thing happened to Bhaddiya, Mahānāma and Assaji on respective three days.

"Do you take these as of permanent nature or impermanent ?" , asked the Buddha.

"Impermanent, Sir !"

"If these are impermanent, are these suffering or happiness ?"

"Suffering, Sir !"

"For such subjects, is it appropriate to regard 'it is mine', 'it is me', or 'it is my self' ?"

"No, Sir !"

"Therefore, bhikkhus, whatever these subjects may be, whether of past or of present or of future, internal or external, solid or minute, dirty or pleasant, farther or closer, should be treated as 'these are not mine', 'these are not me', 'these are not my self'. One who realizes this will not be attached to these subjects. He will be detached. He will have knowledge that he is emancipated; that he has done away with the birth, that he has lived the higher noble life; that he has done what should have been done; and that there is nothing more to be wished for."

After this sermon, all five bhikkhus attained arhatship. By that time there were six arhats in the world.²

At that time in Vārāṅasī was living a young man born with a silver spoon. **Yasa Kumāra** by name, he was the only son of a millionaire and was very delicate. He was living in extreme luxury.³ One night, Yasa exceeded the climax of his luxury life after witnessing a disgusting scene that he saw in his room when he woke up in the midnight. The sleeping females, musical instruments, clothes, food, drinks, all were in a mess. He saw girls sleeping with disheveled hair, trickling saliva, muttering in sleep. It was like a scene of a graveyard for him.

Thoroughly disgusted and distressed, he came out of his mansion and headed for Isipatana Migadāvana forest seeking for mental peace and uttering 'I am afflicted ! I am suffering !!', with golden slippers in his feet. There he met the Buddha

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- 2 **Mahāvagga, Vin. (1.1.7); Pañcavaggiya Sutta, Sam.Nik. (21.2.1.7); Jātaka Nidāna Kathā.** It was preached after five days of Dhammacakka-Pavattana Sutta. This sutta is important in the sense that it reflects the philosophy of impermanence of the Buddha. It could also be noted for dialogue like preaching style of the Buddha.
 - 3 His luxury life has been described in a similar way as that of Siddhattha. He has three luxurious mansions, one for different seasons. He had everything a person can desire of for a luxury life.

walking up and down in the open yard. The Buddha invited him saying 'Come, there is no affliction here !'. The Buddha then preached him about the nature and his philosophy step by step. Yasa had a clear vision of what the Buddha has taught.

When the mother of Yasa did not find his beloved son, she immediately informed her husband. He sent out emissaries on horse back in all directions, while he himself headed for the deer park following the impressions of the golden slippers of Yasa. There he met the Buddha and asked whether he had seen his son.⁴ Telling him that he would meet his son in a while, the Buddha made him sit nearby and preached him in due order. Embracing the teachings of the Buddha, the father of Yasa took refuge in the Buddha, the Dhamma and the Order; and thus became the first one in the world to take refuge in the Triple Gems (*tevācika upāsaka*).⁵

The Yasa appeared in the scene.⁶ He had attained arhatship by listening to the sermon given by the Buddha to his father. The Buddha declared that Yasa had renounced the household life. He asked his father whether he would like to take him back to the same life which his son has deserted. The millionaire answered in negative, and invited the Buddha for meal in his residence for the next day. After he had left, Yasa asked the Buddha for ordination. Yasa was ordained by the Buddha by inviting him as 'Oh bhikkhu !'. By then there were seven arhats in the world.

Next day, the Buddha went to the residence of Yasa's father accompanied by Yasa therā. At the conclusion of the meal, the Buddha preached to Yasa's mother named Sujata⁷, and his former wife, and other members of the household, who all became the followers of the Buddha. Thus Yasa's mother and his former wife became the first lay-women to take refuge in the Triple Gems (*tevācika upāsikā*).

When the ordination of Yasa was heard by his four intimate friends, namely, **Vimala**, **Subāhu**, **Puññaji** and **Gavampati**, they concluded that the path taken by a person like Yasa could not be an inferior one. Hence they shaved their heads themselves, put on saffron robes, and renounced the world. They went to the deer park to Yasa therā who took them to the Buddha. Thus they joined the Order under the Buddha, and attained arhatship in due course.

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- 4 It is said that Yasa was there but was made invisible by the Buddha for the moment.
 - 5 It is interesting to know that he had not seen any monk so far that would make him pay homage to the order, the third element in the Triple Gem.
 - 6 It is said that the Buddha made him appear after his father had become a life long disciple of the Buddha.
 - 7 BKMI, It also says that Atha Kathās seem to regard her as the same woman who had donated gruel to Siddhattha just prior to him becoming the Buddha.

Afterwards, fifty other colleagues of Yasa therā also followed the examples of their friends and entered the Order. They received ordination under the Buddha in the same manner. By that time the number of arhats in the world, including the Buddha, totaled up to sixty-one.⁸

The Buddha then gathered all 60 arhats and said, "Bhikkhus ! You are free from all the fetters, whether divine or human, as I do. Go and preach for the welfare of the people at large, for the happiness of the people at large, out of sympathy for the world, for the improvement of divine and human beings. Do not take same path by two. Preach the doctrine which is pleasant at the beginning, in the middle, and in the end, which is complete both in letter and in spirit. There are beings with minimum of defilements. If they do not hear the doctrine, they deteriorate. There are people who will understand the doctrine."⁹

Then Māra came in front of the Buddha and said that the Buddha was still tied up with fetters and that he had not been freed from the worldly bonds. The Buddha told him that all the attachments of his had been over and Māra was powerless before him. Knowing that he has been defeated, Māra disappeared.¹⁰

By that time, the missionaries sent by the Buddha to different directions had started to ordain people into the Order. For the reason, the candidates had to come to the Buddha from far and distance in order to get ordained. So the Buddha passed down the authority of giving *pavajjā* and *upasampadā* to the missionary monks

8 Mahāvagga, Vin. (1.1.7); Jātaka Nidāna Kathā.

9 This famous call by the Buddha to preach his Dhamma is said to have occurred after the completion of the vassa of the Buddha at Isipatana in Jātaka Nidāna Kathā and Dhammapada (1.8) Mahāvagga, Vin. (1.1.11) does not categorically state that it was made after vassa period, but does quote the Buddha saying that he himself would be heading for Uruvelā. If the account given in Jātaka Nidāna Kathā is granted, then it should have occurred the very next day of Aswina full moon day. Jātaka Nidāna Kathā also says that the Buddha performed *paviraṅki*, a rule which had not been made so far.

However, as had been said earlier, Vin. account does not categorically state that the famous call was made after vassa period. And it also says that many new candidates came to the Buddha for ordination, because of which he had to pass down ordaining authority to other monks. Further, Mahāvagga, Vin. (1.1.12) tells us that after the passing over of this authority, after vassa, the Buddha told the monks that he had attained the goal by realizing the nature from the deep of the heart. This indicates that the Buddha might not have left Isipatana after the call for missionary journeys, but stayed there till the end of the vassa (rainy season), during which transfer of ordination authority was done. This seems more logical as well, otherwise it would be difficult to adjust the rule made by the Buddha about ordination, which was caused by visits of many new candidates for the monkhood, if the Buddha had started journey towards Uruvelā immediately after the call. As to how come the 60 monks could go out for missionary journeys during vassa period, it might be explained that the concerned rainy season was not bound by strict vassa rules of the Order, as the rule of vassa was declared only later on (see vassa).

10 Mahāvagga Vin. (1.1.11).

themselves. The simple rule of getting *pavajjā* and *upasampadā*, as the Buddha laid down, was to pay homage to the Triple Gems for three times.¹¹

Māra came to the Buddha once again to state that the Buddha had not become free from all the bonds. But being recognized, he had to flee away.¹²

The first vassa of the Buddha was completed in Isipatana.

in transit

From Isipatana, the Buddha headed for **Senāni** village in **Uruvelā**. Thus the Buddha started an everlasting journey of spreading his newly discovered philosophy of life to the human society.¹³

On the way, the Buddha reached at **Kapāsiya** forest. Over there, thirty youths from **Pāvā** were enjoying a picnic with their spouses. One of them did not have his wife, and hence had brought a courtesan along with. She stole away the valuables of theirs while they were taking a nap after afternoon enjoyment. When they woke up and found the valuables being stolen, they let their wives to go back to their home, and they themselves went on searching for the thief girl. They met the Buddha on the way and asked the Buddha whether he had seen the thief girl running away. "Which is preferable - to seek a girl or to seek oneself?" was the question asked by the Buddha to them. They got impressed and entered the Order. Some achieved *sotāpanna*, others *sakidāgāmi*, and still others *anāgāmi* fruition.¹⁴ They were later famed as **Timsa Bhaddavaggiya**.

Uruvelā

At **Uruvelā**, the Buddha went to the hermitage of **Uruvelā Kassapa**, a matted hair ascetic and a fire worshipper. He was staying at the bank of **Nerañjanā** river with 500 followers. He used to consider himself as an arhat, and was highly respected by lay people. The Buddha went to **Uruvelā Kassapa** and asked for accommodation for the night. The hermit offered him the sacred fire chamber but also warned him about a fierce serpent (**nāga**) inhabiting there. The Buddha, however, overcame the **nāga**

11 Mahāvagga Vin. (1.1.12).

12 Mahāvagga Vin. (1.1.12).

13 Mahāvagga Vin. (1.1.12); Jātaka Nidāna Kathā.

14 Mahāvagga, Vin. (1.1.13); Jātaka Nidāna Kathā.; Dhammapada (No. 65, vs. 6). The name of the forest is mentioned as **Kapāsiya** in **Jātaka Nidāna Kathā**. That they had achieved various levels of fruitions is also given in the same source. **Dhammapada** mentions that they were from **Pāvā** (**Pāveyyaka**), but does not mention that the Buddha was going to **Uruvelā** from **Isipatana** at that moment. Although none of the sources directly mentions that the youths made their spouses to return back home, but it is apparent because we do not find their spouses during their meeting with the Buddha.

with his magical powers. Seeing this next day, Uruvelā Kassapa offered the Buddha a lodging in a nearby location and promised to provide the Buddha with daily meals. In order to impress Uruvelā Kassapa, the Buddha also performed various other miracles within two months,¹⁵ altogether 15 in total. The miracles were - 1) overcoming the fierce *nāga*; 2) visit by four regent gods to the Buddha to listen sermons; 3) visit by **Sakka**, the king of gods; 4) visit by **Brahmā**; 5) visit to Northern **Kuru** by the Buddha in order to obtain alms (and visit to **Anotatta** lake to consume the same, after reading the thoughts of Uruvelā Kassapa, since the latter did not wish to see the Buddha during a famous fire ceremony being held on the same day); 6) creation of a lake and a big rock; along with bending a branch of a huge tree by Sakka, so that the Buddha could wash and dry his robes; 7) visit to Jambu tree on whose account the name of Jambu Dvīpa was coined; in order to get its fruits (rose apples) for food and returning back even before Uruvelā Kassapa could reach his hermitage after inviting the Buddha for meal; 8) bringing mangoes that grow near Jambu tree; 9) fetching sour fruits that grow near Jambu tree; 10) bringing fruits (*harho*) that grow near Jambu tree; 11) bringing *pārijāta* flowers from Tāvālimsa heaven; 12) splitting of 500 firewoods; 13) igniting fire automatically; 14) extinguishing fire automatically and creation of fire places for 500 ascetics to warm them up after their cool bath in the river; and 15) unaffected the place the Buddha dwelt from the flood that flooded everything else in the vicinity.¹⁶

But the Buddha was not successful to convince Uruvelā Kassapa that the latter was not an arhat. Hence the Buddha had a direct talk with Uruvelā Kassapa and after the conversation, the latter got convinced that he was too proud, and sought refuge to the Buddha. The Buddha, however, asked him to get consent from his followers, among whom were **Belatthasisa** and **Lakkhaṇa** as well, before he left them in chaos. When he asked for consent, all five hundred followers, who were already impressed by the Buddha, also wished to follow Uruvelā Kassapa. Thus Uruvelā Kassapa, with his five hundred followers entered the Order and became the followers of the Buddha. All of them cut off their matted-hair and threw away into Nerañjanā river along with the utensils of fire worshipping which they no longer needed.¹⁷

15 Jātaka Nidāna Kathā states that the Buddha stayed there for two months. According to Tibetan sources, Uruvelā Kassapa was 120 years old at that time (DPPN, I, pg. 434). According to Mahāvamsa, while residing at the hermitage of Uruvelā Kassapa, the Buddha visited Shree Lanka, for the first time, on Pausha full moon day.

16 The fifteen miracles listed here are from Mahāvagga, Vin. (1.1.15). Jātaka Nidāna Kathā as well as Dhammapada (1.8), however, claim that 3500 miracles in total were performed by the Buddha at that time, but do not give any detail of those.

17 Mahāvagga, Vin. (1.1.15). They had a nephew named Upasena, who also joined the order in similar manner. See Upasena page.

Nadī Kassapa was younger brother of Uruvelā Kassapa living with three hundred followers farther away at the bank of Nerañjana river. When he saw the materials belonging to his eldest brother being carried by the currents of Nerañjanā, he immediately went to the latter's hermitage to find out what had happened. Similarly, their younger brother, **Gayā Kassapa**, living nearby **Gayāsisa** mountain of **Gayā** with his two hundred followers, saw the flooding materials belonging to his elder brothers in **Phalgu** river.¹⁸ He also went to Uruvelā Kassapa's place with his followers to investigate the fact. Uruvelā Kassapa told them what had happened. They also wished for ordination, so did their followers. They were all ordained by the Buddha.

Thus Uruvelā Kassapa, Nadī Kassapa and Gayā Kassapa - the three Kassapa brothers, commonly called **Tebhātika Jatila**,¹⁹ entered the Order with their one thousand followers.

Gayāsisa

On the way, at **Gayāsisa** mountain, the Buddha preached fire sermon to tell them that everything is changing constantly in the nature. In the preaching, the Buddha said, "Everything around is burning. The eye is burning. The eye consciousness is burning. The contact of the eye with the object is burning. The sensations that arise from there upon is burning. So are burning other senses. They are burning with lust, with anger, with ignorance, with anxiety, and so on." Listening to the sermon, all of **Jatilas** and their followers became arhats.²⁰

After becoming arhats, **Tebhātika Jatilā** expressed their feelings. **Uruvelā Kassapa** said, "I was proudy, but later, I was led to the right way by the Buddha."²¹ **Nadī Kassapa** claimed, "I was blind with wrong believe. The Buddha came to help me out."²² **Gayā Kassapa** sang, "I used to bathe in **Phalgu** river three times a day in order to flood away my sins. But now I have really threw away all the sins following the Middle Path shown by the Buddha."²³

18 Nerañjanā joins with **Mohanā** river to form **Phalgu** river. (DPPN, II, pg. 86)

19 Theragāthā says that they belonged to **Magadha**. Huan Sang has seen a stupa erected over the place where they sought for ordination (DPPN, I, pg. 434).

20 **Āditta Pariyāya Sutta**, Mahāvagga, Vin. (1.1.16); **Āditta Sutta**, Sam.Nik. (34.1.3.6). Ang.Nik Athakathā and Theragāthā Athakathā say that it was preached on the **Pitthipāsāna** (a rock ?) at **Gayasisa**. (DPPN, I, pg. 247)

The same sermon was also preached in **Sivatthi** by the name of **Āditta Sutta**, **Sam.NIK.** (21.2.1.9).

21 Theragāthā (**Uruvelā Kassapa**, No. 210, vs. 375-380).

22 Theragāthā (**Nadī Kassapa**, No. 203, vs. 340-344).

23 Theragāthā (**Gayā Kassapa**, No. 203, vs. 345-349).

Rajagaha

The Buddha arrived at Rajagaha on the full moon day of Pausha and stayed at **Yatthivana**,²⁴ at a place called **Suppatthita Cetiya**.²⁵ His arrival was reported to king **Bimbisāra** by a gardener. The king, with many other followers, went to visit the Buddha at Yatthivana. Most of them, however, became suspicious about the supremacy of the Buddha when they saw the well-famed **Uruvelā Kassapa** with the Buddha. To clear their doubts, Uruvelā Kassapa performed various miracles and then self-submitted himself to the Buddha. He announced that he had become a follower of the Buddha and that he had given up usual fire worshipping routines as well as other wrong practices. The inhabitants of Rajagaha were very much impressed with the marvel of the Buddha. The Buddha then said that he had converted a luxurious and atheist king named **Aṅgati** in his past life as well and told them the past story.²⁶

At that occasion **Vacchapāla**, a rich brahmin of Rajagaha, entered the Order and became arhat within seven days. Once, he expressed his emotion, "He who knows the deep secret of nature attains nibbāna."²⁷

Another wealthy brahmin, **Cittaka** by name, also joined the Order at the same occasion. He too attained arhatship soon afterwards. Then he uttered, "Beautiful peacocks sing in forests to awaken yogis."²⁸

Another well famed merchant of Rajagaha, who also had witnessed the entire happenings, named **Visākha**, was absolutely touched by the personality and the preaching of the Buddha, and became *sotāpanna* at that time.²⁹

Mahāli Licchavi, a blind prince of Vesāli, who was visiting Rajagaha at that time, also witnessed the arrival of the Buddha at Yatthivana. After listening to the sermon of the Buddha, he became *sotāpanna*.³⁰

24 Jātaka Nidāna Kathā; Mahāvagga, Vin. (1.1.17). Yatthivana is also called **Latthivana**.

25 Mahāvagga, Vin. (1.1.17).

26 **Mahānārada-Kassapa Jātaka** (No. 544).

Aṅgati was a king of Mithilā, who lived in luxury after listening to the preaching of Guṇa the ascetic. His daughter Rujā was virtuous. She tried her best to divert her father from heretical beliefs, but in vain. Then a Brahmā named Nārada came to the earth and convinced the king about bad rebirths if lived in evil way.

27 Theragāthā (Vacchapālā No. 71. vs. 71); DPPN (ii. pg 807).

28 Theragāthā (Cittaka NO 22. V. 22); DPPN (1. pg. 868).

29 DPPN (ii. pg. 897). He was the husband of Dhammadinna.

30 DPPN (ii. pg. 551).

Somā was a daughter of a chaplain of Sāvatti, who got stirred by the Buddha's view of life. She became a pious follower of the Buddha.³¹

Sukkā belonged to a house holder family of Rajagaha. Impressed by the majesty of the Buddha on the same occasion, she became a disciple of the Buddha.³²

A prosperous householder, named **Samiddhi**, also witnessed the meeting of the Buddha with king Bimbisāra and got very much influenced by the Buddha.³³

King **Bimbisāra** himself became *sotāpanna* after that meeting. He declared that the five great ambitions of his life had been fulfilled. They were - 1) to become a king; 2) to welcome the Buddha in his country; 3) to worship the Buddha; 4) to listen to the sermons of the Buddha; and 5) to be acquainted with the Buddha personally. At the end of the meeting, the king invited the Buddha for a meal next day.³⁴

At that moment, numerous metal and earthen utensils were provided to the Buddha and his Order. The monks were doubtful whether those can be accepted or not. The Buddha announced that they could do so.³⁵

Next morning, so many people of Rajagaha went to see the Buddha at Yatthivana that there was no room for any monk to step out into streets. A young brahmin came forward for help and made way in the streets by singing praises of the Buddha and informing about his arrival in the city to lay people.³⁶

Dhamma.Digital

31 Therīgāthā (Sukkā No. 36): DPPN (II, pg. 1315). She later entered the Order and attained arhatship. See Somā, Page (Somā).

32 Therīgāthā (Sukkā No. 34): DPPN (II, pg. 1172). She later entered the Order and attained arhatship. See Sukkā, Page (Sukkā).

33 Therīgāthā (Samiddhi, No. 46).

Athakāthā says that he entered the Order at the same time. But this does not seem to be correct as he was only three years old in the Order during Mahā-Kammavibhaṅga Sutta (see vassa 43) where his age in the Order was compared with that of other monks. If he had entered the Order during the Buddha's first visit to Rajagaha, he would have become an elder monk, and no comparison would have been required. Furthermore, even him becoming a disciple at this moment: is doubtful. In Samiddhi Sutta (see vassa 40), he has been mentioned as a relatively younger monk, and this sutta could not have happened more than three years before Mahā-Kammavibhaṅga Sutta. Thus, either Samiddhi was not present during the first visit of the Buddha to Rajagaha, or he was still a child at that time.

34 Mahāvagga, Vin. (1.1.17); Jātaka Nidāna Kathā.

35 Cullavagga, Vin., (5.7.4).

36 Mahāvagga, Vin. (1.1.17); Jātaka Nidāna Kathā

It is said that the young brahmin was **Sakkā**, the king of gods, in disguise.

During lunch time, the Buddha went to Bimbisāra's palace for lunch. After offering lunch to the Buddha, the king donated **Veluvana**, a bamboo grove, to the Buddha and his Order. It was the first vihāra (literally 'garden') to be donated to the Buddha.³⁷ This was the second day of the Buddha in Rajagaha.

The famous Tebhātika Jatilā, ordained as thera by that time, had a nephew named **Upasena**. He also noticed the belongings of his uncles being carried out by Nerañjanā river. He too was anxious to find out what had happened to his uncles. Pursuing the track, he arrived at Rajagaha, and after knowing the detail story, he himself became a thera.³⁸

Meanwhile, **Assaji** (of Pañchvaggiya) thera on his mission of propagating new way of life propounded by the Buddha, arrived in Rajagaha. He was noticed by a young paribbājaka (wanderer) named **Upatissa**, a knowledge seeker from **Nālaka** village.³⁹ He was much impressed by appearance and behavior of Assaji thera and asked the latter what was the philosophy of his teacher. Assaji replied in verse, "Tathāgata tells about causes of all actions that have causes; and shows how the causes can be controlled. This is the philosophy of the Tathāgata." Listening to the verse, Upatissa became a *sotāpanna*. He was convinced that he had met the right person whom he had been seeking so far. He rushed to his intimate friend **Kolita**, from **Kolita** village, and informed him about the discovery and reiterated the verse that he had learned from Assaji. Listening to the verse, Kolita as well became *sotāpanna*.

Upatissa and Kolita both were pupils of a paribbājaka by the name of **Sañjaya**. They went to Sañjaya paribbājaka to inform him that they were leaving his group and going to join the Buddha, and even advised him to do so. Perplexed, Sañjaya tried to dissuade them, but in vain. Upatissa and Kolita, together with 500 other followers of Sañjaya paribbājaka, went to Veluvana to seek ordination. The Buddha welcomed them and admitted them into the Order.⁴⁰ Upatissa and Kolita, later famed by the name of **Sāriputta** and **Moggallāna** (or **Mahā-Moggallāna**), respectively, told the Buddha about their background.⁴¹ The Buddha, commenting upon Sañjaya's refusal to visit him, said, "People who take

37 Mahāvagga, Vin. (1.1.17): Jātaka Nidāna Kathā. It is said that the earth trembled at this occasion.

38 Mahāvaiṭhu says that Upasena was a nephew of Jatilas, and also tells that it was Upasena who converted Sāriputta; thus defying the account given in other sources of Pāli literature which state that Sāriputta was converted by Assaji. (DPPN, I, pg. 404).

39 Also called **Upatissa** village.

40 It is said that all the new comers, barring Upatissa and Kolita, became arhats instantly.

41 Sāriputta and Moggallāna had lot of things common between them. They were born on the same day, both were sons of the chiefs of respective villages, both were very learned and rich brahmins, their families had good relations with each other for seven generations, and both had left their homes in search of the truth.

falschood for truth and truth for falsehood, can never arrive at the truth!⁴² Thus Sāriputta and Moggallāna entered the Order on the 15th day of the Buddha's first visit to Rajagaha.⁴³

Pavitta paribbājaka a wanderer, brahmin of Magadha in search of truth, when heard about conversion of Sāriputta and Moggallāna, also joined the Order and became an arhat very soon. He then uttered, "I have seen all the groups (*skandha*). I have seen all the causes."⁴⁴

In Magadha was a brahmin village named **Mahātitttha**. There lived a wise and rich brahmin named **Pippali**, son of **Kapila** and **Sumanādevi**. He was married to a beautiful brahmin girl of **Sāgala**, named **Bhaddā Kāpilāni**, in misunderstanding. Both of them had renounced the world.⁴⁵ Pippali was on his way to seek the truth when he saw the Buddha sitting under a tree called **Bahuputtaka Nigrodha**, which

42 **Sāriputtathera Vatthu**, Dhammapada (1.8, vs. 11-12).

43 **Mahāvagga**, Vin. (1.1.18); **Jātaka Nidāna Kathā**; Dhammapada (1.8); **Theragāthā** (Sāriputta, No. 259). **Mahāvathu**, however, claims that Sāriputta was converted not by Assaji, but by Upasena therā (DPPN. I, pg. 404).

The author has deducted the 15th day as the admission day of Sāriputta and Moggallāna into the Order based on the fact that Sāriputta attained arhatship after 2 weeks on the full moon day of Magha.

44 **Theragāthā** (Pavitta, No. 76, vs. 87)

45 The detail account of the conversion of Pippali alias Mahā-Kassapa could be found in **Atthakathās** of **Theragāthā**, **Sam.Nik.** and **Ang.Nik.** The main sources being **Theragāthā** (Mahā-Kassapa, No. 261) and **Civara Sutta**, **Sam.Nik.** (15.11). As to how Pippali renounced the world is summarized below:

Pippali was unwilling to get married. But finally to escape from continued pressure from his parents, he agreed to marry if a girl could be found resembling the golden statue that he had made. Coincidentally, the people who were exploring different countries in search for a girl resembling the statue arrived in Sāgala. Over there, a girl after her bath mistook the statue as her mistress, thus making the search for a girl looking like the imaginary statue a success. The mistress happened to be **Bhaddā Kāpilāni**, who also had a negative view towards a married life. The marriage was arranged by their parents. Both of them wrote letters to each other saying that they do not approve a homely life. But their letters were intercepted and they landed up marrying each other reluctantly. However, even after marriage, they slept separately with a flower garland as a wall between the two. When his parents died, Pippali became the head person of the house. One day, when he saw some birds consuming worms turned up by the plough in his field, he decided to renounce the world. On the same day, same thought arose in the mind of his wife while watching over crows preying upon little insects. They expressed each other's view in the evening and decided that both should leave their household lives. Thus determined, Pippali and **Bhaddā** cut off their hair, changed their dresses, took bowls in their hands, and went out of their village leaving behind immense wealth in search of truth. 'The weeping slaves and servants were set free at the same time.

After walking to a considerable distance, they decided to take different paths. Pippali took right and **Bhaddā** went left. From there, Pippali reached the tree where the Buddha was sitting. It is said that the Buddha arrived there to meet Pippali knowing that the latter had left the house renouncing all his possessions.

A few years later, **Bhaddā Kāpilāni** also joined the Order (see **Bhaddā**)

lied between Rajagaha and Nālandā. Greatly impressed by the majesty of the Buddha, he took seat near the Buddha. The Buddha gave him three homilies, viz., there shall be a lively sense of fear and regard towards seniors and teacher; all good things should be listened and practiced; and mindfulness about the body should not be neglected.⁴⁶

The Buddha ordained Pippali, who later got famed as **Mahā-Kassapa** therā.

The Buddha returned to Rajagaha followed by Mahā-Kassapa, who was four inches shorter than the Buddha, and who had seven out of 32 characteristics of a great being, and , who, hence, more or less resembled the Buddha in appearance. On the way, the Buddha desired to sit underneath a tree and Mahā-Kassapa folded out his beautiful outer robe (*sanghāti*) for the Buddha to sit upon. The Buddha sat on it, felt it and praised it. Mahā-Kassapa asked the Buddha to possess his robe. The Buddha in turn gave him his own rag robe.⁴⁷ By obtaining the Buddha's robe, Mahā-Kassapa felt extremely happy and vowed to practice 13 *dhutaṅga* from there after.⁴⁸

The Buddha returned back to Rajagaha.

On the seventh day of his ordination and on the 22nd day of the arrival of the Buddha in Rajagaha, **Moggallāna** was nodding very sleeping while he was meditating at **Kallavālamutta** village of Magadha. Knowing that, the Buddha went there from Sumsumāragiri of Kuru,⁴⁹ and warned Moggallāna against laziness and instructed him on various ways of overcoming drowsiness. With this Moggallāna became an arhat.⁵⁰

On the eighth day of his ordination, **Mahā-Kassapa** therā obtained arhatship.⁵¹

One day, **Mahā-Kassapa** was seen by a brahmin paribbājaka, named **Dīghanakha**. He was nephew of Sāriputta and was an annihilationist. He expressed great

46 **Cīvara Sutta**, Sam.Nik. (15.11). The sutta actually deals with an event that probably occurred after the demise of the Buddha. But in the sutta, Mahā-Kassapa had described his first meeting with the Buddha.

47 This robe belonged to a slave girl named **Puññā** who had thrown it away. Later it was picked up by the Buddha. (DPPN. II, pg. 229).

48 Its said that the earth shook when the Buddha exchanged his robe with Maha-Kassapa.

49 **Pachala Sutta**, Sattaka Nipāta, Ang.Nik.

It is quite doubtful that the Buddha was staying at Sumsumāragiri at that time. The Buddha was at Rajagaha of Magadha, then at Sumsumāragiri at Kuru, and again at Kallavālamutta of Magadha - all within a week ! Probably the Buddha was staying at Rajagaha at that moment, as depicted in Jāṭaka Nidāna Kathā (which states that the Buddha stayed at Rajagaha for two months).

50 **Pachala Sutta**, Sattaka Nipāta, Ang.Nik.; Theragāthā (Moggallāna., Mo. 263); Dhammapada (1.8). The village is also called **Kallavāla**.

51 **Cīvara Sutta**, Sam.Nik. (15.11).

repugnance at the sight of Mahā-Kassapa. This was noticed by Moggallāna who knew Dīghanakha very well and who scolded him for his act.⁵²

Dīghanakha paribbājaka then came to know that his maternal uncle, Sāriputta thera, had also joined the Order, and was no longer a paribbājaka of Sañjaya. Dīghanakha visited the Buddha at Sūkarakhatalena, a cave near Gijjakūta Pabbata. Dīghanakha, of Aggivessana gotta, told the Buddha that he liked no view of the world. The Buddha pointed out to him the need for consistency in the outlook and explained him that all feelings are impermanent. Dīghanakha became a *sotāpanna* and Sāriputta, who was fanning the Buddha from behind, became an arhat.⁵³ This was on the fifteenth day of the ordination of Sāriputta.⁵⁴ After that Sāriputta sang with joy saying that he had attained complete freedom without much difficulty.⁵⁵

At dawn, the Buddha climbed down to Velu. ana. Over there, a big conference of the bhikkhus took place. It was participated by 1250 bhikkhus. It was on the full moon day of Magha.⁵⁶ The Buddha declared Sāriputta and Moggallāna as the foremost disciples (*aggasāvaka*), which was protested by some in the beginning, but was soon made convinced by the Buddha.⁵⁷ In the assembly, Sāriputta declared to the monks that he had realized the truth of nature; he has attained the analytical knowledge of

52 Theragāthā (Moggallāna, No. 263, vs. 1171-1176). The name Dīghanakha is not given, but the mention is made of a nephew of Sāriputta, who might well be Dīghanakha. The philosophical views of the two also match. With this conjuncture, it could be assumed that the confrontation of Dīghanakha with Mahā-Kassapa took place before Dīghanakha met the Buddha, otherwise the latter would not have exhibited strong dislike to a thera. It is also logical to assume that Mahā-Kassapa had become arhat by the time of conference that took place when Sāriputta attained arhatship. Furthermore, Mahā-Kassapa should have attained arhatship after Moggallāna, since he was ordained after the latter, and both are said to have attained arhatship after a week of their respective ordinations. On the other hand, it could be said that Moggallāna attained arhatship after the ordination of Mahā-Kassapa.

53 Dīghanakha Sutta, Maj.Nik. (2.3.4). It is being called *Vedanāparigaha Sutta* in Dhammapada (1.8).

54 Theragāthā (Sāriputta, No. 259); Dhammapada (1.8).

55 Theragāthā (Sāriputta, No. 259, vs 994-996).

56 Maj.Nik. Atthakathā; Dhammapada (1.8); Jātaka Nidāna Kathā. The mention of the conference is also made by the Buddha in Mahāpadāna Sutta, Dīgha Nikāya (2.1).

The conference is being claimed as the biggest and the most unique in the life of the Buddha. However the event of conference is not unquestionable in itself because of the mention of *uposatha* and *pātimokkha* in the event. Both of these, evidently, had not been laid down by the Buddha at that time. Probably the so called the biggest and the most unique conference was a big assembly of Bhikkhus only.

57 Dhammapada (1.8). It is said that the Buddha told the past stories of Koṇḍañña thera, Yasa thera, Pañcavaggiya monks, Tebhātika Jālīā, and Sāriputta and Moggallāna to justify his decision. However, Ang.Nik. Atthakathā mentions that Sāriputta and Moggallāna were declared as *aggasāvaka* in Sāvatti, not in Rajagaha.

meanings (*attha*), conditions (*dhamma*), definitions (*nirutti*) and intellect (*patibhāna*); and could explain those to anyone if asked.⁵⁸

After a few days, **Nālaka**, nephew of Kāladevala (Asīta)⁵⁹, the very first person to renounce the world in the name of the Buddha even before Siddhattha had attained enlightenment, came from the Himalayas where he was staying to visit the Buddha when he heard about the arrival of the Buddha in human society. He asked the Buddha how the homeless monks should be behaving. The Buddha told him that they should cultivate equanimity towards all; they should not get distracted by worldly pleasures; they should be kind to all; they should not be gluttonous; and so on. The Buddha stated, "Small rivers make bigger noise, bigger oceans make less noise. One with less, noises a lot. Filled ones are noiseless. Fools are like half-filled pots. Wise ones are like filled up lakes." The Buddha added, "A wise (*muni*) is a one who knows a lot, but does not boast." Nālaka, after listening to the sermon, returned back to the Himalayas and practiced the same.⁶⁰

Having seen majesty of the Buddha, **Girimānanda**, the son of Bimbisāra's chaplain, joined the Saṅgha.⁶¹

A brahmin ascetic of Vacchagotta clan, named **Vanavaccha**, visited the Buddha and got ordained. He was an inhabitant of Kapilavathu who had left the world after the great renunciation of Siddhattha and who has started dwelling in a forest. When he came to know about the arrival of the Buddha into the world, he came out of the forest and visited the Buddha. He was born in a forest and was very fond of forests, hence his name.⁶²

Dhamma.Digital

58 Vibhatti **Sutta**, Cattuka Nipāta, Ang.Nik. (pg. 152).

59 See the event of Kāladevala when Siddhattha was born (See vassa 0).

60 **Nālaka Sutta**, Sutta Nipāta (3.11). It is mentioned in Atthakathā that Nālaka visited the Buddha on the seventh day after the Buddha's first sermon, i.e. two days after Anāta Lakkhana Sutta. The event could not have happened too late in the Buddha's life, as Nālaka was the first person to renounce the world at the name of the Buddha.

The author finds it quite illogical that the news of arrival of the Buddha into the world (at a time when the Buddha was seeking for somebody to preach his findings desperately) was received by Nālaka staying at the Himalayas and he came to visit the Buddha at Isipatana within such short period of time. It is one of the seven suttas inscribed by Ashoka at Bhavaru, Jaipur, India, by the name of Moneyya Sutta. It is said that Nālaka attained arhatship at Himalayas. He is also said to have spend 7 months leaving against a golden rock. After his dead, the Buddha is said to have visited the Himalayas, cremated his relics and build a stupa over it (DPPN, I, 56)

61 Theragāthā (Girimānanda, No. 20); DPPN (I, pg. 770).

62 Theragāthā (Vanavaccha, No. 13); DPPN (II, pg. 828). Logically, Vanavaccha should have become a *thera* in earlier part since he was the one to leave the world in the name of future Buddha. He evidently had become a *thera* before the Buddha visited Kapilavathu for the first time (see vassa 1).

Meanwhile, **Koṇḍañña**, the eldest thera, went to Kapilavatthu on his mission to spread the Buddha's view of life. There in a nearby village dwelt his sister, **Mantāni**, with her son named **Puñña Mantāniputta**. The brahmin Puñña, nephew of Koṇḍañña, was ordained by the latter. From there, Koṇḍañña left for Rajagaha.⁶³

In Kapilavatthu, Puñña Mantāniputta turned out to be an excellent preacher. Very soon, he became an arhat and expressed his internal feelings, "Live with the wise. Only wise people get the truth of nature."⁶⁴ With his efforts, he was able to ordain 500 more lay people of Kapilavatthu.⁶⁵

Suddhodana started sending messengers to Rajagaha to invite the Buddha to visit Kapilavatthu, his hometown. But all of the messengers entered the Saṅgha and did not return at all.⁶⁶

While the Buddha was at Rajagaha, he was visited by **Tapassu** and **Bhalluka**, the merchant brothers from Ukkala, the first lay-disciples of the Buddha who had met the Buddha on the eighth week after his enlightenment. The Buddha sermonized them. Bhalluka entered the Saṅgha.⁶⁷ After sometime, Bhalluka attained arhatship. Once when he was disturbed by Māra, he pronounced, "O Māra ! Just like a weak bridge can not withstand a flood, similarly I have overcome you."⁶⁸

At Rajagaha was a lad named **Upāli** (of Sattarasavaggiya) who was born with a silver spoon. His parents, wishing him a life of ease, did not teach him any means of livelihood, less he would be uncomfortable while learning. Thinking the life of a thera was quite easier to live, they decided to ordain their lad. Upāli joined the Saṅgha along with 16 of his closed friends, later to gain famed as **Sattarasavaggiya** monks. Those kids used to raise at dawn and to start shouting for food. The Buddha

63 Theragāthā (Puñña, No. 4); OPPN (II, Pg. 222).

64 Theragāthā (Puñña No. 4, vs. 4).

65 The story of Puñña is cited in various sources. Probably Suddhodana came to know about the Buddha and his whereabouts because of Puñña's extensive preaching of the Buddha's philosophy in Kapilavatthu.

66 Jātaka Nidāna Kathā; Dhammapada (1.9, vs. 13-14).

The former source states that Suddhodana had sent 10 troops, each consisting of 1000 people headed by a minister, in turn to invite the Buddha into Kapilavatthu. It seems to be an exaggeration considering the distance of 60 leagues between the two cities, and a time gap of less than two months. Probably Suddhodana might have sent some messengers to invite the Buddha before sending Kātudāyī, but not the ten troops as mentioned in the text. One more interesting account given in Jātaka Nidāna Kathā is that the Buddha is said to be staying at that time with bhikkhus, bhikkhunis, lay men and lay women; but bhikkhu Order had not been established by that time.

67 Theragāthā Athakathā says that Tapassu attained sotāpanna at that time. But this is totally doubtful as we find him wondering about how young people became monks in Tapassu Sutta, Ang.Nik.

68 Theragāthā (Bhalluka, No. 7, vs. 7).

when came to know about it, made a rule that no one under 20 years of age should receive full ordination (*upasampadā*).⁶⁹

As many well-named people were entering the Saṅgha, people of Rajagaha began to comment on the Buddha as a person responsible for taking away their children and husbands. As a reply, monks began to tell that the Buddha did not ordain people in a wicked way. The rumor lasted for a week.⁷⁰

As more and more people entered the Saṅgha, it became more and more difficult to maintain the discipline in the Saṅgha, particularly among newly ordained monks. Those monks did not care about proper wearing of robes, neither did they care for polite way of begging. Hence the Buddha, staying at Veluvana, laid out a rule saying that the monks should have a preceptor (*upājjhāya*) to tell them manners of their life. A monk had to treat his preceptor as his father; and the preceptor had to regard the monk as his son.⁷¹

But the rule proved to be inefficient. In absence of the preceptor (*upājjhāya*), newly ordained monks still lived without any discipline. For this reason, the Buddha made a rule making it necessary to have a teacher (*ācārya*) for a new monk who had to instruct the latter about the Dhamma and the Vinaya.⁷²

An old brahmin of Rajagaha, named **Rādha**, being neglected by his children, sought ordination. But nobody was willing to give him ordination (*upasampadā*). Disappointed, he grew thin. Once the Buddha saw him at the gate of Veluvana at a very miserable state, and asked the monks whether anybody remembered any merit done by the brahmin. **Sāriputta** came forward and replied affirmatively recollecting an instant when Rādha had given him some food while he was begging alms on the streets of Rajagaha. The Buddha asked Sāriputta to ordain Rādha. Upon being asked how to do it, the Buddha canceled the older method of ordination (that was being done by reciting homage to the Triple Gems for three times) and formulated a new one. According to the new rule of ordination (*upasampadā*), somebody had to propose for the ordination of the newcomer in the Saṅgha under a mentioned preceptor (*upājjhāya*); and had to ask whether anybody had any objection, for three times; if none, the newcomer would be considered as a thera. Rādha was the first one

69 Mahāvagga, Vin. (1.3.6). It seems that the rule of novice ordination (*sāmaṇera*) had not been laid out by that time. That was why Sattarasavaggiya were given full ordination. Logically the event should have occurred in Rajagaha before Rāhula was ordained as a novice. Furthermore, even rules of requirement of teacher (*ācārya*) and preceptor (*upājjhāya*) might not have been formulated by that time.

70 Mahāvagga, Vin. (1.1.18).

71 Mahāvagga, Vin. (1.2.1). This rule was formulated before the incident of Rādha.

72 Mahāvagga, Vin. (1.2.3).

to get ordained with the new method of ordination; and later become famous as **Paṭibhāṇīya** thera.⁷³

An idle but greedy brahmin had noticed that the theras used get better food and good respect from wealthy people everyday. He got enlisted in the Saṅgha. The offering of food by wealthy people was for a certain period of time only. When that was finished, the monks had to go out for alms on the streets. When other theras asked the idle monk to go out for begging, he refused saying that he had entered the Saṅgha to escape from labor. The Buddha, coming to know about that, declared that four *nissaya*, the minimum requirements of a monks life, had to be told to those who wanted to join the Saṅgha. Thus from there on, the newcomer had to make himself prepared for four circumstances under unfavorable conditions - 1) to live on begging food; 2) to wear casted away robes; 3) to dwell under a tree; 4) to take cow urine as medicine.⁷⁴

Caṇḍappajjota⁷⁵ the king of Ujjeni, when heard about the Buddha is in Rajagaha, send his chaplain **Mahā-Kaccāyana** (**Mahā-Kaccāna**), along with seven others, to fetch the Buddha into Ujjeni, the capital city of **Avanti**. Mahā-Kaccāyana, named after his clan of Kaccāyana, his real name being **Nālaka**,⁷⁶ son of **Tiritivaccha** and **Candapuduma**,⁷⁷ was a very wise and a learned man, expert in the three Vedas, not very attractive in appearance,⁷⁸ but had golden colored attractive skin.⁷⁹ Mahā-Kaccāyana came to Veluvana and got ordained by the Buddha. They all became arhats very soon.⁸⁰

Then Mahā-Kaccāyana invited the Buddha to visit Ujjeni, but the Buddha pointed out that it would then suffice if Mahā-Kaccāyana himself returned to

73 Mahāvagga, Vin. (1.2.4); Dhammapada (6.1, vs. 76); Theragāthā (Rādha, No. 127). The event seemed to have occurred in a very earlier visit to Rajagaha by the Buddha because of the new ordination rule formulated at that time. Vin. also seems to put this event during the first visit of the Buddha into Rajagaha. However the rule of necessity of a preceptor must have been formulated before as the mention of the same is made in the new ordination rule. As for Sāriputta obtaining alms from Rādha, it might have occurred while he still was a paribbājaka. Dhammapada account says that Rādha used to perform various duties inside the vihāra in order to get ordained. This does not seem to be correct, since nobody recalled any merit done by Rādha when the Buddha questioned them.

74 Mahāvagga, Vin. (1.2.6). Mention of the four nissaya is also found in Sulabbha Sutta, Itivuttaka. The event is mentioned quite after the incident of Rādha in Vin. which appears quite logical as the four nissaya seem one of the earliest rules laid down by the Buddha.

75 Caṇḍappajjota was born on the same day when the Buddha was born. His father was **Anantaniemi**. He became king at the time of the Buddha's enlightenment. (DPPN, I, pg. 839).

76 DPPN III, pg. 34).

77 DPPN III, pg. 469).

78 In Maj.Nik. Athakathā, Vassakāra had once remarked him as looking like a monkey.

79 His skin had once enticed even a prince named **Soreyya**.

80 Theragāthā (Mahā-Kaccāyana, No. 229).

Ujjeni. That he did. When he came to a village near Ujjeni, called **Telappanāli**, he did not get any alms. A very poor girl, daughter of **Gopāla**, who herself was later got famed as **Gopālamātā**,⁸¹ sold her beautiful hair to a wicked and hairless girl of the same village for eight gold coins in order to give alms to Mahā-Kaccāyana.

When Mahā-Kaccāyana arrived in Ujjeni, he lived in a royal park, and was honored by the king Caṇḍa Pajjota who had become a disciple of the Buddha. When the king came to know about the happening in Telappanāli, he immediately send some messengers to fetch the poor girl (Gopālamātā) and married her.⁸²

The Buddha, in Rajagaha, was staying at **Maṅgalagiri**,⁸³

There the Buddha was visited by **Kāludāyī**,⁸⁴ a boyhood friend of Siddhattha's, born on the same day when the Buddha was born, a trusted minister of Kapilavatthu at that time. He had come to Rajagaha as the last messenger of Siddhodana. His ultimate mission was to invite the Buddha into Kapilavatthu. He listened to the Buddha, enrolled in the Saṅgha and acquired arhatship.⁸⁵

Channa, the charioteer of Siddhattha during his great renunciation, was one of the persons accompanying Kāludāyī in his mission. He also joined the Saṅgha at the same time.⁸⁶

Sirivaddha, son of a rich brahmin of Rajagaha, who was present when the Buddha met Bimbisāra, and who was much impressed by the Buddha's majesty, entered the Saṅgha. He went to dwell in a cave near **Vebhāra Pabbata** and **Paṇḍava Pabbata**, the two hills of Rajagaha, and attained arhatship on a stormy rainy day when he saw lightning struck near his cave. He expressed, "Lightening struck in nearby hills, but the child of the Buddha meditates in the cave undisturbed."⁸⁷

81 The name Gopālamātā was not because of her father but because of her son, who she bore later, who was also named Gopāla.

82 The story of conversion of Mahā-Kaccāyana is given in Ang.Nik. Athakathā (see also DPPN, I, pg. 1036). The entry of Maha-Kaccāyana into the Order must have occurred after the lame of the Buddha had spread out far and wide - even up to Ujjeni.

Millinda-Pañha (4.8.74) had made a mistake of stating Gopālamātā: as a wife of king Udena (of Kosambi), in place calling her a wife of Ujjeni King.

83 DPPN (I, pg. 411).

84 Probably his name was Udāyī, but was called Kāludāyī owing to his black complexion, and to distinguish him from other identities with the name of Udāyī.

85 Theragāthā (Kāludāyī, No. 233). Jātaka Nidāna Kathā.

86 Mahāvastu (see DPPN, I, pg. 589)

87 Theragāthā (Sirivaddha, no. 41, vs. 41); DPPN (II, pg. 1146).

By that time, the Buddha had spend nearly two months in Rajagaha. The winter season had passed away giving way to the more pleasant season of spring. Finding it a right time to approach the Buddha, **Kāludāyī** went to the Buddha at Veluvana and praised the beauty of the path leading to Kapilavatthu, journey and the nature around. He then invited the Buddha to visit Kapilavatthu and his kinsmen over there. That time, the Buddha accepted the invitation.

On the full moon day of Falguna, after staying in Rajagaha for two months, the Buddha started the journey towards Kapilavatthu covering a distance of 60 leagues in two months, followed by other monks including **Vanavaccha** therā.⁸⁸

Kapilavatthu

After two months of journey, on Vesakha full moon day, the Buddha arrived in Kapilavatthu. The Shakyans had prepared **Nigrodhārāma**, a garden belonging to a Shakyian prince called **Nigrodha Kumāra**, for the Buddha to stay. **Suddhodana**, along with numerous other Shakyans, visited the Buddha at Nigrodhārāma. The Buddha was welcomed by children and youth; the elders were too proudy to pay homage to the Buddha, who was younger to them. Knowing their psychology, the Buddha exhibited the twin miracles, **Yamaka-Pathihāriya**, to the kinsmen to show the Buddha's superiority. Impressed, Suddhodana bowed to his son, for the third time. All other Shakyans also paid their due respect to the Buddha. At that moment a very strange rainfall occurred; and to explain the cause of it, the Buddha told a past story of the Bodhisatta when he was a very charity loving personality named **Vessantara**.^{89 90}

Many Shakyans including **Nāgasamāla** and **Gotama** were much impressed by the majesty of the Buddha.⁹¹

Godhika, **Subāhu**, **Valliya** and **Uttiya** were the four friends of Pāvā who were at Kapilavatthu at that time for some reason. They were also overwhelmed by witnessing the majesty of the Buddha.⁹²

88 Jātaka Nidāna Kathā; Theragāthā (Kāludāyī, No. 233); DPPN (I, pg. 589).

It is said that during the journey, Kāludāyī used to go to Suddhodana's palace each day to tell him about the progress of the journey and to bring back food from Kapilavatthu to the Buddha and the Order.

89 **Mahā-Vessantara Jātaka** (No. 547).

One interesting point to notice is that at the end of Jātaka story, the Buddha had related two characters of the story with **Ciñcā Māhavikā** and **Uppatavaññā**, both of whom definitely had not come to the life of the Buddha by that time!

90 The event is discussed in Jātaka Nidāna Kathā, Dharmmapada (1.9), and Mahā-Vessantara Jātaka (No. 547). To get familiarized with the Twin Miracles, please refer to vassa 6.

91 Theragāthā (Nāgasamāia, No. 183); Theragāthā (Gotama, No. 183); DPPN, pg. 786; II, 45).

92 Theragāthā (Godhika, No.51; Subāhu, No. 52; Valliya, No. 53; Uttiya, No. 54).

After the sermon, all Shakyans left Nigrodhārāma; nobody remembered to invite the Buddha for a meal for next day. They did not know that the Buddha would not go to any house for meal without invitation.

Next day, the Buddha went to the streets of Kapilavatthu for alms starting from one end of the road. All the Shakyans were surprised to see the Buddha begging on the street as a beggar.

Yasodharā saw the scene from her window.⁹³ Shocked by the scene, she immediately rushed to his father-in-law **Suddhodana**. Panicking, **Suddhodana** instantly dashed out of his palace to halt his son, the Buddha, from begging. When protested by king **Suddhodana**, the Buddha said that his clan was that of the Buddhas, not of kings anymore; and he was following his clans' tradition by begging. The Buddha added, "Do not be idle. One who observes proper practice, lives happily in present and in future."⁹⁴ Listening to this, **Suddhodana** became *sotāpanna*.⁹⁵ The Buddha further explained, "The Dhamma should be observed with pure mind which will make the life happy in present as well as in future."⁹⁶ Listening the sermon, **Suddhodana** became *sakidāgāmi* and **Pajāpati Gotamī** attained *sotāpanna*.⁹⁷ To explain why he had renounced the worldly luxuries, the Buddha added, "A free and fearless person, unattached to praises or condemnations, who directs other people but being unattached to worldly pleasures, is a real sage (*muni*)."⁹⁸

Being invited, the Buddha, along with the Saṅgha, went to the palace of king **Suddhodana**. Seeing the march, **Yasodharā** sang praises of her former husband, later famed as **Narasīṅha Gāthā**, in front of Rāhula.⁹⁹

93 It is said that **Yasodharā** sang **Narasīṅha Gāthā**, verses praising the Buddha, at that time seeing the sight. But it is hard to believe that a woman would sing a song of praises who was rather shocked to see the scene. **Narasīṅha-Gāthā**, if at all sang by **Yasodharā**, should have been uttered while the Buddha was coming to get food at **Suddhodana's** house.

94 **Suddhodana Vatthu**, *Dhammapada* (13.2, vs. 168)

95 *Jātaka Nidāna Kathā*; *Dhammapada* (1.9; 13.2)

96 **Suddhodana Vatthu**, *Dhammapada* (13.2, vs. 169).

97 *Jātaka Nidāna Kathā*; *Dhammapada* (1.9)

98 **Muni Sutta**, *Sutta Nipāta* (1.11, vs. 7). *Atthakathā* says that this verse was preached to **Suddhodana**.

Muni sutta is one of the seven suttas inscribed by **Ashoka** at **Bhavaru Jaipur**, India, is hence considered as an important sutta.

99 *Apadāna Atthakathā*; *DPPN* (II, pg. 742); *BKSaC* (I, pg. 638). It is said to have been uttered the Buddha was seen begging on the street before he was in to the palace.

Impressed by the majesty of the Buddha, Pajāpati Gotamī had a desire to offer something to her son. At that moment she decided to present robes to the Buddha that she would prepare with her own hands from a scratch.¹⁰⁰

The Buddha entered into the palace of **Suddhodana**. All the relatives of **Siddhattha**, except **Yasodharā**, who was too confident that the Buddha would visit her himself, went to pay respects to the Buddha. The Buddha and the Saṅgha had the meal offered by the king.¹⁰¹ After the meal, the Buddha stood. Together with two of his chief disciples, **Sāriputta** and **Moggallāna**, he went to visit **Yasodharā** in her room. The Buddha ordered them that she should be allowed to greet the Buddha as she wished. **Yasodharā**, at the sight of the Buddha, fell down at his feet with tears on her eyes and exhibited her respect as she wished. **Suddhodana** praised **Yasodharā** and told the Buddha that she had been living as simple life as the Buddha had been. The Buddha related a past story to show how, in the past too, her royalty had been supreme.¹⁰²

On the third day of the Buddha's visit to **Kapilavatthu**, the Buddha went to the residence of **Nanda Kumāra** for alms.¹⁰³ At that time, festivities were in progress there in honor of **Nanda Kumāra's** coronation, his house warming, and his marriage with his own sister, **Janapada-Kalyāṇī Nandā**.¹⁰⁴ After the meal the Buddha gave his bowl on the hands of **Nanda**, his younger brother, wished him all luck and went out of the house without taking the bowl back. Unable to ask the Buddha to take back the bowl, **Nanda** also followed the Buddha hoping that the Buddha would take the bowl back at one of the turns. His hope was, however, not fulfilled. **Nandā**, seeing **Nanda** go behind the Buddha through her balcony, asked him to come back as quickly as possible. Her words perplexed **Nanda**. In the vihāra, the Buddha asked **Nanda** whether he would like to join the Saṅgha. Out of respect for the Buddha, he could not deny; and he assented reluctantly. **Nanda Kumāra** became a **thera**.¹⁰⁵

100 **Papaṇasudani** (see **BKSaC**, I, pg. 9).

101 It is mentioned in **Cannakinnara Jātaka** (No. 485) that the Buddha told **Mahā-Dhammapāla Jātaka** (No. 447) at this occasion. But not only **Dhammapada** (1.9) but also **Jātaka Nidāna Kathā** contradict it where the event of telling that **Jātaka** story is placed after the ordination of **Rāhula**. (see **Rahula**)

102 **Cannakinnara Jātaka** (No. 485).

At the end of the **Jātaka**, one of the character of the past story had been identified with **Anuruddha**, who had not enter the Order by that time.

The 'present story' of this **Jātaka** states that the Buddha had told **Mahā-Dhammapāla Jātaka** (No. 447) before visiting **Yasodharā**, prior to the telling this **Jātaka**. This probaby is not correct the account given in **Dhammapada** and **Jātaka Nidāna Kathā** contradict it.

103 **Jātaka Nidāna Kathā**.

104 **Samantapasādikā** refers to five ceremonies (see **BGB**, pg. 119).

105 **Jātaka Nidāna Kathā: Dhammapada** (1.9); commentaries on **Udāna**, **Ang.Nik**, etc:

The four friends from Pāvā, son of Malla kings, namely, **Godhika**, **Subāhu**, **Vallīya** and **Uttiya**, who were impressed by the philosophy and the personality of the Buddha, entered the Saṅgha.¹⁰⁶

Nāgasamāla the Shakyā also joined the Saṅgha.¹⁰⁷

Gotama, another Shakyā, also got ordained. He attained arhatship soon afterwards. He then declared, "I have been wandering so far. But I can know about the transforming nature of all *saṅkhāra* and have thus attained peace."¹⁰⁸

On the seventh day of the Buddha's arrival in Kapilavatthu, the Buddha went to **Suddhodana's** residence for alms and sat on the seat offered. At that time, Yasodharā sent **Rāhula**, the only son of the Buddha, to his father to ask for his share of the inheritance. Rāhula went to the Buddha and asked standing, "Venerable One ! Your shadow is very pleasant to me." The Buddha did not answer; and at the end of the meal, left the place. Rāhula followed him asking the Buddha to give him inheritance again and again, until the Buddha told **Sāriputta** to ordain him. Sāriputta asked the Buddha how to do that.¹⁰⁹ The Buddha then formulated the rule of ordaining a novice (*sāmaṇera*) making the candidate to take refuge in the Triple Gems for three times.¹¹⁰ Thus Rāhula became the first novice (*sāmaṇera*) under Sāriputta.¹¹¹

When **Suddhodana** heard about the ordination of Rāhula, the only male left in his family for propagation, he was stirred. He went to the Buddha and asked him not to ordain children without the consent of his parents. This caused the Buddha to add another rule that no child should be ordained without the consent of his parents.¹¹²

On a later date, **Sappadāsa**, son of a chaplain of Suddhodana, entered the Saṅgha.¹¹³

106 Theragāthā (Godhika, No. 51); Theragāthā (Subāhu, No. 52); Theragāthā (Vallīya, No. 53); Theragāthā (Uttiya, No. 54).

107 Theragāthā (Nāgasamāla, No. 18); DPPN (II, 45).

108 Theragāthā (Gotama, No. 183, vs. 258-260); DPPN (I, pg. 786).

109 Probably this question was asked because the Buddha had banned ordaining people below 20. No rule was yet made to make a novice (*sāmaṇera*).

110 Note that this was the old rule of giving full ordination (*upasampadā*).

111 Mahāvagga, Vin. (1.3.11). Jāṭaka Nidāna Kathā; Dhammapada (1.9) Rāhula is said to be of seven years at that time. In fact, Rāhula had completed seven years of his life, was running in the 8th year, base on the assumption that Rāhula was born on the day of Great Renunciation of Siddhattha, if not earlier. Since the method of counting age might have discrepancy in time and space, we can assume that Rāhula was seven years old at that time.

112 Mahāvagga, Vin. (1.3.11). Jāṭaka Nidāna Kathā; Dhammapada (1.9).

113 Theragāthā (Sappadāsa, No. 215); DPPN (II, 1030).

Uđāyī, later famed as **Mahā-Uđāyī**, a son of a brahmin of Kapilavatthu, also joined the Saṅgha.¹¹⁴

Another Shakyān of Kapilavatthu, **Usabha**, also joined the Saṅgha being impressed by the Buddha and his view of life.¹¹⁵

Vanavaccha there, who had accompanied the Buddha into Kapilavatthu, was a quite and peace loving person. He, like his mother, loved forests very much, he himself being born in a forest. He had attained arhatship in a forest. When Vanavaccha was asked by his companions in Kapilavatthu why he loved forests so much, he sang verses in praise of forests.¹¹⁶

One day, while the Buddha was for a meal at residence of **Suddhodana**, the king explained him how he was wrongly reported that his son Siddhattha died observing severe practices at Uruvelā, and added that he never believed the report. The Buddha told a past story to relate how Suddhodana had done a similar thing is a previous birth.¹¹⁷ Listening to this, Suddhodana became an *anāgāmi*.¹¹⁸

On another day, a wealthy man named **Revata**, after his afternoon meal, went with others to listen to the Buddha's preaching about meditation. He got so moved with the lecture that he decided to enter the Saṅgha. He was from Sāvattī. Later, he got famed as **Kaṅkhā Revata**.¹¹⁹

During the first visit of the Buddha in Kapilavatthu, numerous Shakyāns entered the Saṅgha.¹²⁰

in transit

The Buddha left Kapilavatthu and headed for the east.

114 Theragāthā (Uđāyī, No. 247): DPPN (II, 375).

115 Theragāthā (Usabha, No. 159): DPPN (II, 439).

116 Theragāthā (Vanavaccha, No. 13, vs. 13): DPPN (II, pg. 828).

117 **Mehā-Dhammapāle Jātaka** (No. 447). The Jātaka does not mention when was it told. However Jātaka Nidāna Kathā and Dhammapada (1.9) had put this event after Rāhula's ordination. DPPN (1, pg. 517) says that it was on the eighth day of the Buddha's arrival in Kapilavatthu. On the other hand, contradicting with its own Nidāna Kathā, a short mention is mentioned in Candakinnara. Jātaka (No. 485) that it was told when the Buddha took his first meal at Suddhodana's residence, evidently after the latter had attained sakidāgāmi.

118 Mahā-Dhammapāla Jātaka (No. 447); Jātaka Nidāna Kathā; Dhammapada (1.9).

119 That this event happened in Kapilavatthu is given in Apadāna (DPPN, I, pg. 474). He evidently entered the Order before Nalakapāna Sutta, Maj.Nik. (2.2.8).

120 Pāli sources give the number as 80,000 (DPPN, I, pg. 517). According to commentary on Buddhavamsa, the Buddha told **Sāriputta** about the life histories of 25 Buddhas including Gotama the Buddha at around this time. Thus originated the Pāli text named **Buddhavamsa**. However the origin and the contents of this book is not entirely uncontroversial (see-PSKI, pg. 328).

Mahānāma Shākya,¹²¹ cousin of the Buddha, had an idea that somebody should be entering to the Saṅgha from his family. That he explained to his brother, **Anuruddha**. Anuruddha, who was reared up in luxury, was at first reluctant to join the Saṅgha, but on hearing about household hassles from Mahānāma, he agreed to do so. But his parents did not want their beloved youngest son to leave the house. They, however, agreed that Anuruddha could join the Saṅgha given if his friend **Bhaddiya**, a king of Kapilavatthu,¹²² also accompanied him, thinking that the latter would not do so.¹²³

Thus Bhaddiya, also called **Kāligodhaputta**, was approached by Anuruddha with a proposal to enter the Saṅgha jointly. Bhaddiya asked Anuruddha to wait for some time, which Anuruddha refused. Finally Bhaddiya had to assent that he would join the Saṅgha after seven days.¹²⁴

Anupiyā (Malla)

The Buddha arrived at Malla countries. There he stayed at **Anupiyā** mango grove.

At that moment, **Bhaddiya** and **Anuruddha** departed from Kapilavatthu in order to join the Saṅgha under the Buddha staying at Anupiyā. They were accompanied by **Ānanda**, the first cousin of the Buddha and son of **Amitodana**.¹²⁵ Three other Shakyān princes, viz., **Bhagu**,¹²⁶ **Kimbila**,¹²⁷ and **Nandiyathera**¹²⁸ also joined them. They were also accompanied by **Devadatta**, son of **Suppabuddha** and **Amita**, from Devadaha. All of those Shakyāns left for Anupiyā followed by **Upāli**,¹²⁹ their barber.

On the way, Shakyāns took off their valuable ornaments, handed over those to Upāli, and made him to return back to Kapilavatthu.¹³⁰ On the way back, Upāli got frightened that he might be taken wrong by hot-headed Shakyāns of

121 There seems to be a dispute on who is the father of Mahānāma. Commentaries on Theragāthā, Vin, Dharmapada, etc. claim that his father was Amitodana. Maj.Nik. Athakathā says that he was a son of Sukkodana. Northern sources state that he was a son of Dronodana (DPPN, II, 514).

122 Since Bhaddiya had been attributed as a king, it can be deduced that Suddhodana was not a sole king of Kapilavatthu.

123 Cullavagga, Vin. (7.1.1); Theragāthā (Anuruddha, No. 256; Bhaddiya, No. 204).

124 Cullavagga, Vin. (7.1.1); Theragāthā (Anuruddha, No. 256; Bhaddiya, No. 204).

125 Theragāthā (Ānanda, No. 260). According to Mahāvastu, he was a son of Sukkodana and Mrigi.

126 Theragāthā (Bhagu, No. 187).

127 Theragāthā (Kimbila, No. 118, No. 138).

128 Theragāthā (Nandiyā, No. 25).

129 Theragāthā (Upāli, No. 180). According to Mahāvastu, Upāli was Siddhattha's barber too.

130 It might be that the Shakyāns took Upāli along with them to have their head shaven by him. If that was the case, Upāli might have shaven their heads on the way.

Kapilavatthu seeing the ornaments. He left all ornaments on a tree and returned back to join the Shakyans.

They went to the Buddha at Anupiyā. The Shakyans were proud by nature. Realizing that shortcomings of theirs, the Shakyans princes wanted to have Upāli the barber to be the eldest one among them in the Saṅgha so that they would have to respect Upāli, a low-caste person. At their request, the Buddha ordained Upāli first to make their own pride humble. **Kappitaka** therā was the preceptor (*upājjhāya*) for him. Subsequently, **Bhaddiya**, **Anuruddha**, **Ānanda**, **Bhagu**, **Kimbila** and **Devadatta** were also ordained. **Belatthasisa** therā was the preceptor for Ānanda.¹³¹ Nandiya also became a therā at the same time.¹³²

Rajagaha

From there, the Buddha went to Rajagaha and stayed at Veluvana.¹³³

At that time, **Rāhula**, who was seven years old, was staying at **Ambalattikā**, a royal park between Rajagaha and Nālandā, near Veluvana.¹³⁴ Rāhula had turned out to be a very obedient and inquisitive pupil. He was very eager to receive instructions from the Buddha and his teachers and would rise early in the morning and take a handful of sand saying, "May I receive as many words of counsel today as there are grains of sand in my hand!"¹³⁵

The Buddha went to visit Rāhula at Ambalattikā from Veluvana. Rāhula welcomed him by washing his feet with water. Showing to the remaining little water in the pot, the Buddha preached him doctrine about falsehood. Rāhula was told that recluship of those who lie deliberately was as little as that water. The Buddha then threw away water, turned the pot upside down, and turned up the empty pot again; and compared each stage with the nature of recluses who lie deliberately. The Buddha added, "One who lies does not hesitate to do any sort of evil, taking every risk, like an elephant in a battle field who uses every part of his

131 That **Belatthasisa** was the preceptor of Ānanda is mentioned at several occasions in Vin.

132 *Cullavagga*, Vin. (7.1.2). However, Nandiya is not mentioned there. But the fact that Nandiya also got ordained along with Anuruddha etc. is mentioned in *Theragāthā* (Nandiya, No. 25).

The author wants to point out, at this place, that the order of respect according to how old a therā was in the Order was declared only in the vassa two. Hence, ordaining Upāli first of all so that the Shakyans would have to respect him is of some confusion.

133 *Jātaka Nidāna Kathā* gives a short account saying that the Buddha stayed at Sitavana of Rajagaha after arriving from Anupiyā. But since the Buddha was definitely at Veluvana during the time *Ambalattikā-Rāhulovāda Sutta*, if Rāhul was seven years old at that time, the author has assumed that the Buddha first stayed at Veluvana and then went to Sitavana for the vassa.

134 *Dhammānanda Kosāmbi* says that *Ambalattikā* may be a small village rather than a building as mentioned in commentaries (BBJD, pg. 286).

135 DPPN (II, pg. 737).

body but the trunk, making him vermalable. Hence, Rāhula, you should never lie, even in fun. Considering as if looking at a mirror, you should act physically, mentally and verbally. While acting, think whether your action is causing any harm to you, or is it causing harm to others, or is it causing harm both to you and others. If it is, then avoid it, hate it; otherwise do it again and again."¹³⁶

The Buddha went to Sītavana and started his second vassa in Rajagaha at Sītavana.¹³⁷



136 Ambalaṭṭhikā-Rāhulovāda Sutta, Maj.Nik. (2.2.1). Commentary says that it was doctined when Rāhula was seven years old. This essentially means that this sutta was delivered in Rajagaha after coming back from Kapilavṭhu (where Rāhula was made to enter the Order) but prior to the vassa period that starts from Asadha, the birth month of Rāhula.

This sutta seems to be quite important as it is one of the seven suttas inscribed by Ashoka at Bhavaru, Jaipur, India.

137 Note that even though it is mentioned that the Buddha spend his second vassa at Sītavana (Ang.Nik. Atthakathā), the actual rule of vassa had not been instructed by that time. Hence it might be that the Buddha did not spend all three rainy months at Sītavana: however the Buddha might have spend that rainy season in Rajagaha.

Vassa Two (Rajagaha)

Rajagaha

Many people of Rajagaha were affected by the new philosophy of life as propagated by the Buddha. Among them was **Rajagaha Setthi**, a banker of Rajagaha.

By that time, the Buddha and his Saṅgha did not have any house or dwelling to live in, although **Veluvana** garden belonged to them. One afternoon, **Rajagaha Setthi** went to Veluvana garden and saw some monks coming out of forests. Embarrassed, he went to those monks and asked them why were they dwelling in the forest. "Because the Buddha has not allowed us to live in dwellings (vihāras)," was the answer he got. Upon the request of Setthi, the monks went to the Buddha and asked for the permission to dwell in vihāras. The permission was granted. Rajagaha Setthi, for the first time, built sixty vihāras and invited the Buddha for a meal which was approved by the Buddha.¹ After the meal, Rajagaha Setthi donated all vihāras to the Order.² The Buddha subsequently formulated minor rules regarding living in vihāras, including rules about doors,³ screens,⁴ beds,⁵ weaving materials for beds and pillows, etc.⁶ Once when a bhikkhu was bitten by a snake, the Buddha allowed monks to have beds with supports underneath.⁷

Most of the religious leaders of that time used to gather every fortnight. King **Bimbisāra** thought that the Buddha should also do similar thing for social purpose. The Buddha, at that time, was dwelling at **Gijjakūta** mountain. He was approached

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- 1 Cullavagga, Vin. (6.1.1). Evidently this occurred in an earlier time in Rajagaha. We find many other rules about dwelling in buildings afterwards, the closest one being the occasion when Sānputta was expelled from the shelter while the Buddha was travelling towards Sāvatti in order to accept Jetavana
 - 2 Cullavagga, Vin. (6.1.2).
 - 3 Cullavagga, Vin. (6.1.3).
 - 4 Cullavagga, Vin. (6.1.4).
 - 5 Cullavagga, Vin. (6.1.5). All the rules given in respective texts in the source were not formulated at the same time. As the need arose, the Buddha kept on formulating new rules.
 - 6 Cullavagga, Vin. (6.1.6).
 - 7 Cullavagga, Vin. (6.1.5).

by Bimbisāra and told his viewpoint. The Buddha assembled the monks and told them to gather every fortnight on auspicious days. Thus started *uposatha*.⁸

A rich brahmin of Rajagaha used to believe in omens. Once when he asked his people to bring a particular dress for him, he was reported that the cloth had been eaten up by mice. He considered that to be a bad omen and asked his son to throw the cloth away into a graveyard without touching the cloth physically. The son went to throw away the cloth with the help of a stick into a graveyard. The Buddha, seeing this, took the cloth for himself. The brahmin son and his father, being surprised, warned the Buddha that he should not be using that cloth otherwise misfortunes were to befall upon him. The Buddha related a past story to convince them about their disbelief.⁹

A few days later, the Buddha was once again invited by **Rajagaha Setthi** for a meal in his residence. He, along with his family members and slaves, was quite busy for the preparation of the meal to be offered to the Buddha and his Saṅgha next day.

At that moment, he had a guest from Sāvathī, husband of his sister, named **Sudatta**, who had come to Rajagaha for a business trip. Sudatta was a millionaire of Sāvathī, his father being **Sumana Setthi**. Sudatta, later famed as **Anāthapiṇḍika** was quite surprised witnessing the busyness of the house-holders and asked what was going on. He was informed about the Buddha and his Saṅgha.

Anāthapiṇḍika decided to visit the Buddha next morning. He got so excited by the thought of the visit that he got up three times during the night. When, at last, he went to Sāvathī, where the Buddha was staying, the road was quite dark. But he was encouraged by a friendly yakkha, named **Sivaka**. Anāthapiṇḍika met the Buddha at Sāvathī where the Buddha was having an early morning walk. After listening to the Buddha's doctrines, Anāthapiṇḍika immediately got converted and became a *śotāpanna*. He invited the Buddha for a meal next day, providing everything himself, although Rajagaha Setthi, the mayor of the city and Bimbisāra offered their assistance.¹⁰

8 **Mahāvagga**, Vin. (2.1.1). Uposatha seems to be one of the earliest rules made by the Buddha since we find it mentioned very frequently even in early happenings in the life of the Buddha.

9 **Maṅgala Jātaka** (No. 87).

10 **Sudatta Sutta**, Sam.Nik. (10.8); Cullavagga, Vin. (6.3.1); Jātaka Nidāna Kathā.

Next day, the Buddha went to Rajagaha Setthi's residence once again for a meal, that time being invited by Anāthapiṇḍika. After the meal, he invited the Buddha to visit Sāvathī, which was accepted by the Buddha.¹¹

Finishing his business in Rajagaha, Anāthapiṇḍika went back to Sāvathī, giving orders along the way to his friends to build rest houses and vihāras in preparation for the Buddha's visit.¹² In Sāvathī, Anāthapiṇḍika searched for a suitable place for the Buddha to stay and found a park belonging to a prince named **Jeta Kumāra**. He brought that priceless park by covering the ground with gold coins. Seeing his devotion, however, Jeta Kumāra got impressed and let a part uncovered with coins which he himself donated to the Buddha. For this, Anāthapiṇḍika let the name of the park under the previous owner - **Jetavana Vihāra**, for which he spent eighteen crores. With next eighteen crores, he started building monasteries, fire places, ponds, etc. inside the park.¹³

The monks at that time used to gather for *uposatha*, but kept silent in the gathering. People used to wonder looking at the silent gathering of the monks. The Buddha then declared that the monks should exhort sermons during *uposatha* days.¹⁴

The second vassa of the Buddha was completed at Sītavana in Rajagaha.

Kapilavatthu

After the end of the rainy season, the Buddha started his journey towards Kapilavatthu once again. He stayed at **Nigrodhārāma** in Kapilavatthu.

By that time, **Pajāpati Gotamī** had finished the robe that she had made from scratch in order to give that to his son, the Buddha. She had started working on the robe when the Buddha had visited Kapilavatthu last time; and that robe was ready for donation. With permission from Suddhodana, she went to the Buddha and offered the robe, to which the Buddha told her to offer that to the Saṅgha instead of to a person.

11 It is mentioned in Cullavagga, Vin. (6.3.1) that Anāthapiṇḍika invited the Buddha for the next vassa, but we find that the Buddha did not spend his third vassa at Sāvathī, but did so in Rajagaha.

12 Jātaka Nidāna Kathā says that Anāthapiṇḍika bore all the expenses of these preparations. In total 45 vihāras were made, a league apart from each other, each costing one lakh.

13 Cullavagga, Vin. (6.3.1); Jātaka Nidāna Kathā.

14 Mahāvagga, Vin. (2.1.2). This event seemed to have occurred after a while from starting of uposatha rule.

The Buddha then described different kinds of recipients, donors and purity of donations to Ānanda.¹⁵

Anupiyā

From there, the Buddha departed for **Malla** countries. Once again, he stayed at Anupiyā.

Bhaddiya there was enjoying his life as a monk free from fear he used to have while he was a king of Kapilavatthu. He had understood the truth of nature and had attained arhatship. Realizing how full of fear he had been as a king, and how free from fear as an arhat, he used to express with joy, "What a pleasure ! What a pleasure !!" Some monks heard it and misunderstood that Bhaddiya was still enjoying previous royal life. When reported to the Buddha, Bhaddiya was made to clarify the situation by the Buddha in front of the monks. Bhaddiya explained, "I had all sorts of fear as a king, even when heavily guarded. Now I am living a very simple life and am extremely satisfied."¹⁶ Listening to this, the Buddha said, "Even a god could not identify the one who is clean, fearless and impartial from the heart."¹⁷ The Buddha then elucidated that Bhaddiya used to live with joy in earlier births as well and told a story of his past birth.^{18, 19}

A seven year old boy, named **Dabba Mallaputta**, saw the Buddha at Anupiyā. He wished to associate with the Saṅgha. He did not have his mother to ask the permission from, his father having died before he was born. In fact, Dabba was born of his mother while she was being burnt in a funeral pyre. Hence, his grandmother took him to the Buddha and he was made a *sāmaṇera*. Soon afterwards, he attained

15 **Dakkhinā Vibhanga Sutta**, Maj.Nik. (3.4.12). Commentary says that this event occurred during the Buddha's first visit to Kapilavatthu. This is definitely wrong since Ānanda was present during this event who had entered the Order after the Buddha's first visit to Kapilavatthu. On the other hand, many modern writers have assumed the event to have occurred at the fourth vassa, after the demise of Suddhodana. But according to the commentary, Suddhodana was still alive during the event. Apparently, this event occurred after the Buddha's first visit to Kapilavatthu and before Suddhodana's demise (the fourth vassa), and hence the author has deduced that the Buddha had visited Kapilavatthu more than one time when Suddhodana was alive.

It should be noticed that Bhikkhuṇi Order has also been mentioned in the sutta, which had not been formed by that time.

16 Theragāthā (**Bhaddiya**, No.254, Vs. 841-864).

17 **Bhaddiya Sutta**, Muchalinda Vagga, Udāna.

18 **Sukhavihari Jātaka** (No. 10).

19 **Cullavagga**, Vin. (7.1.2). It is mentioned that Bhaddiya had attained arhatship within one year of ordination (not instantly after his ordination) and that this event occurred at Anupiyā.

arhatship, at the age of seven, and expressed, "One who is free from doubt and fear, lives peacefully."²⁰

Kimbila thera of Kapilavatthu, who had entered the Saṅgha along with Bhaddiya, Bhagu, etc., was not enjoying the monastic life. Knowing this, the Buddha conjured up a beautiful woman in her prime and exhibited her to him passing into old age. Kimbila realized the truth and achieved arhatship. He expressed, "After aging, even I become a different person."²¹

By that time, within one year of their ordination, **Ānanda** had become a *sotāpanna*, **Anuruddha** had attained divine eyes, and **Devadatta** had gained miraculous powers.²²

Rajagaha

From Anupiyā, the Buddha went to Rajagaha. **Dabba Mallaputta** the novice was also following the Buddha. In Rajagaha, Dabba asked the Buddha to allow him to serve the Saṅgha, and he took upon himself the job of arranging night accommodation to traveling monks and directing them to meals. For that dutyfulness and intelligence, he became famous far and wide.²³

While staying at Kalandaka Nivāpa, Veluvana, the Buddha was visited by **Nataputta (Tālaputta ?)**, a famous stage manager (*natagāmani*) of Rajagaha, who asked the Buddha if there was any truth in the belief that the stage actors would be born in heaven. At first, the Buddha refused to answer the question, but, on being pressed, the Buddha said those who induced sensual states in others would reborn in purgatory. The stage actor wept thinking that he had been so long misguided. He joined the Saṅgha.²⁴ Soon he attained arhatship and expressed his joy in verses, "I was very ambitious as a lay person. Now my mind in controlled by me just as an elephant is strongly tied up to a pillar."²⁵

20 Theragāthā (**Dabba**, No. 5, vs. 5); Cullavagga, Vin. (4.2.1); DPPN (I, pg. 1059). Evidently Dabba entered the order earlier while the Buddha was visiting Anupiyā., since he joined the Order at the age of seven and expired when he became an adult (he was charged as having committed adultery by his opponents).

21 Theragāthā (**Kimbila**, No. 118, vs. 119): DPPN(I, pg. 604).

It is mentioned that he was not a monk at that time and he entered the Order after the event. This, however, does not seem logical since he had left Kapilavatthu in order to enter the Order with other Shakyans after the first visit of the Buddha to Kapilavatthu. Most probably, he might have joined the Order reluctantly, and attained arhatship after this event. According to Dhammapāda, Kimbila became an arhat soon after ordination.

22 Cullavagga, Vin. (7.1.2).

23 DPPN (I pg. 1050).

24 **Putta Sutta**, Sam.Nik. (40.2).

25 Theragāthā (**Tālaputta**, No. 262, vs. 1096-1149).

Some of the other monks had misunderstanding about Nataputta. They went to the Buddha at Veluvana and told the Buddha about Nataputta claiming to have arhatship. To them, the Buddha said that Nataputta had given up delight in all subjects. The Buddha added, "Him I call a brahmin, who has given up taking delight in sensual pleasures, who has attained perfect peace, and who has overcome the world and is diligent."²⁶

At the same time, in Sāvaththi, construction of Jetavana was near completion. Six friends of Sāvaththi - **Assaji**, **Punabbasu**, **Panduka**, **Lohitaka**, **Mettiya**, and **Bhummaja** - found their living hard to obtain. Seeing the work of Jetavana under progress, they were convinced that the life of monks must be easier to live. They decided to enter the Saṅgha. Those six friends, later famed as **Chabbaggiya** monks, got ordained under Sāriputta and Moggallāna.²⁷

When Jetavana construction was completed, a messenger was sent from Sāvaththi to Rajagaha to invite the Buddha to Jetavana.

Vesāli

From Rajagaha, the Buddha decided to go to Vesāli. The Buddha and the Saṅgha went to Vesāli and stayed at **Kutāgārasālā** of **Mahāvana**. People were building new houses for monks to dwell and they were guided by monks themselves who were treated well by the builders. A poor weaver also decided to build one. But being inexperienced, the house made by his own hands collapsed again and again. He was quite annoyed with the monks who instructed other richer builders but not a poor one like him. When the Buddha heard about it, rules of *navakamma* (house construction) was set out. According to the new rule, the Saṅgha had to appoint a monk to supervise construction of the house, constructed by anybody for the Saṅgha.²⁸

in transit

From Vesāli, the Buddha, followed by his Saṅgha, started journey towards Sāvaththi.

26 **Nataputtakattthera Vatthu**, Dhammapada (26.36, vs. 418).

27 That Chabbaggiya are from Sāvaththi is mentioned in Vin. commentary. However, it is not mentioned where and when they entered the Order. Since we first encounter them on the way from Vesāli to Sāvaththi, before the donation of Jetavana (on the occasion for which the Buddha had to tell *Titthira Jātaka*), they must have entered the Order before the Buddha went to Sāvaththi. Most probably they got impressed by the construction of Jetavana, and hence went to Rajagaha to become monks. This seems more logical, as we do not find *aggasāvakas* going to Sāvaththi to ordain them; instead Sāriputta was present when the Buddha went to Vesāli from Rajagaha, and from there to Sāvaththi.

28 *Titthira Jātaka* (No. 37). *Jāta'ka Nidāna Kathā* also mentions the event but does not mention that the Buddha went to Vesāli before visiting Sāvaththi.

On the way, they stayed at vihāras made by Anāthapiṇḍika's well-wishers. The followers of Chabbaggiya used to go ahead of the Saṅgha in order to preoccupy rooms and beds in the name of their teachers and friends. Once it happened that Sāriputta could not find any room in the vihāra where they had stayed for the night, because of the preoccupation by Chabbaggiya monks. He could not disturb anybody else for his sake owing to his politeness, and hence stayed out under a tree to spend the night. At the end of the night, the Buddha woke up and coughed. Sāriputta also coughed. Being curious, the Buddha asked who that was. The Buddha was quite surprised to find Sāriputta spending the night under a tree. The Buddha gathered the monks and manifested his displeasure for the event. The Buddha told them that the order of respect should be according to how old a monk was in the Saṅgha.²⁹ The Buddha told them a story about three friends - a partridge, a monkey, and an elephant. The monkey and elephant honored the partridge even though she was small and powerless, owing to the fact that she was eldest of all.³⁰

Sāvatti

The Buddha arrived at Sāvatti.

The Buddha was warmly welcomed by Anāthapiṇḍika's son Kāla, his elder daughter Mahā-Subhaddā, his second daughter Culla-Subhaddā, his youngest daughter Sumanā, his wife Puṇṇalakkhaṇā and Anāthapiṇḍika himself.³¹

The Buddha stayed at the newly built Jetavana Vihāra. Anāthapiṇḍika invited him to visit his residence for food next day. The very next day, the Buddha and the Saṅgha were offered delicious food, and Jetavana Vihāra, constructed at an expense of eighteen crores, was handed over to the Saṅgha. From the next day on, a grand ceremony began, lasting up to nine months, on the occasion of donation of Jetavana, also costing eighteen crores.³²

29 Cullavagga, Vin. (6.3.2); Tittira Jātaka (No. 37).

30 Tittira Jātaka (No. 37).

31 Commentary seems to state that Sumanā, the princess and sister of the king Pasenadi, was present at that occasion, rather than the youngest daughter of Anāthapiṇḍika. The author thinks that the commentator has mixed up Sumanā the princess and Sumanā the daughter of Anāthapiṇḍika. It appears that Sumanā who welcomed the Buddha to Sāvatti was the daughter of Anāthapiṇḍika. The princess Sumanā seems to have met the Buddha for the first time when king Pasenadi visited the Buddha for the first time at Jetavana (see below).

32 Jātaka Nidāna Kathā Cullavagga, Vin 6.3.6).

It mentions that the ceremony went for nine months is highly questionable since the Buddha spend the second and the third vassa in Rajagaha, and in nine months gap in between these two vassa, the Buddha visited Vesālī, then to Sāvatti with some days in transit. Thus if we grant that the ceremony went on for nine months, either we will have to assume that the Buddha was not present through all nine months during the ceremony or the Buddha did not spend three months of vassa in Rajagaha (which is not impossible, since no strict rule for vassa had been ruled out by that time). In Jātaka Nidāna Kathā, Jetavana is said to be handed over to the Order as soon as they arrived at Sāvatti.

A greedy brahmin of Kosala, **Dharmika**, impressed by donation ceremony, entered the Saṅgha. He went to dwell in a nearby village afterwards.³³

A wealthy man from Sāvatti, named **Usabha**, entered the Saṅgha on the same occasion and went to dwell amidst the mountains.³⁴

Two brothers from a well earning family of Sāvatti were also present when the Buddha accepted Jetavana, and, struck by his majesty, they entered the Saṅgha. They were **Sirivaddha** and **Sirimā**.³⁵

On the day of donation of Jetavana, **Subhuti**, younger brother of Anāthapiṇḍika, was also present. He left the world, got ordained, and went to dwell in a forest.³⁶

An officer responsible for punishing thieves of Kosala, named **Heraññakāni**, who himself was a former bandit, was filled with wonder during the grand ceremony of Jetavana presentation, and joined the Saṅgha.³⁷

On the same occasion, seeing the majesty of the Buddha, an eminent brahmin of Sāvatti, **Nigrodha**, also entered the Saṅgha. Soon after attaining arhatship, he declared, "I do not fear of anything. Monks take the path where there is no frightening."³⁸

Another youth from a wealthy brahmin family of Sāvatti also became convinced about the Buddha during the dedication of Jetavana. He entered the Saṅgha and later became famous as **Ekuddāna** therā.³⁹

Sakula became a believer on seeing the Buddha accept Jetavana. She was a girl from a brahmin family of Sāvatti.⁴⁰

An unrivaled orator from Udicca-brahmin family, named **Aparagotama** or **Gotama**, heard the Buddha preached and entered the Saṅgha. He was older than the Buddha and was well versed in three Vedas.⁴¹

33 Theragāthā (Dharmika, No. 195); DPPN (I, pg. 1154).

34 Theragāthā (Usabha, No. 110); DPPN (I, pg. 439).

35 Theragāthā (Sirimā, No. 140); DPPN (II, pg. 1142, 1146).

36 Theragāthā (Subhuti, No. 1) where he is mentioned as the nephew of Anāthapiṇḍika; DPPN (II, pg. 1235).

37 Theragāthā (Heraññakāni, No. 133); DPPN (II, pg. 1331)

38 Theragāthā (Nigrodha, No. 21, vs. 21); DPPN (II, pg. 66)

39 Theragāthā (Ekuddāna, No. 68); DPPN (I, pg. 453).

40 Therigāthā (Sakula, No. 44); DPPN (II, pg. 956).

41 Theragāthā (Gotama, No. 239); DPPN (I, pg. 786).

During the ceremony of donation of Jetavana, a young rich merchant of Sāvatti also entered the Saṅgha after listening to the preaching of the Buddha. He was **Nandaka**.⁴²

Sabbamitta, a brahmin of Sāvatti, also joined the Saṅgha after seeing the Buddha's acceptance of Jetavana.⁴³

A poor and unknown brahmin of Sāvatti, **Ajina**, so named because at birth he was wrapped in an antelope skin, also witnessed the presentation of Jetavana and entered the Saṅgha.⁴⁴

Another rich brahmin, a to be personal attendant of the Buddha, named **Upavāna**, joined the Saṅgha on the same occasion.⁴⁵

Many others also joined the Saṅgha on the occasion of consecration of Jetavana. Even the son of king of Kosala (Pasenadi), named **Brahmadatta**, got impressed by the Buddha and entered into the Saṅgha.⁴⁶

The thirty youths of Pāvā, who were converted by the Buddha at Kappasiyā, came to visit the Buddha at Jetavana. After listening to a short speech by the Buddha, all of them became arhats. Other monks were surprised to see the quick attainment of arhatship by them. Knowing that, the Buddha explained, "Just as a tongue knows the taste of a soup, an intelligent person can grasp knowledge when associated with a wise man even for a moment."⁴⁷

Kosala was a very powerful country at that time, **Sāvatti** being its capital. The ruler was **Pasenadi**, son of **Mahā-Kosala**. Many religious leaders being zealous with the Buddha's fame, had began to state themselves as 'buddhas'. Believing them, Pasenadi invited them into the palace, but they got nervous by seeing the majesty of the king. This turned the king as a non-believer of a buddha. When he heard about the Buddha's acceptance of Jetavana, he decided to visit and see him. Pasenadi went to Jetavana, along with his seven years old sister, **Sumanā**. Seeing the Buddha, 37 years old at that time, Pasenadi could not believe that a young person like him could be an enlightened one. The Buddha explained him that there is four things in the world that must not be lightly taken on account of their youth - a noble prince, a

42 Theragāthā (Nandaka, No. 189); Apadāna, see DPPN (II, pg. 17).

43 Theragāthā (Sabbamitta, No. 135); DPPN (II, pg. 1036).

44 Theragāthā (Ajina, No. 125); DPPN (I, pg. 38).

45 Theragāthā (Upavāna, No. 153); DPPN (I, pg. 399).

46 Theragāthā (Brahmadatta, No. 221); DPPN (U, pg. 332).

47 Timsapāveyyaka Bhikkhu Vatthu, Dhammapada (5.6, vs. 85).

snake, a fire and a holy man (bhikkhu). After the preach, Pasenadi declared himself as a follower of the Buddha.⁴⁸

The princess **Sumanā**, sister of Pasenadi, was present at that occasion. She was greatly touched by the Buddha and attained *sotāpanna* after listening to the Buddha. She was only seven at that time. She wished to leave the world but put off doing so because she had to look after her grandmother, and secondly because, females had not been allowed to enter the Saṅgha by that time.⁴⁹

A brahmin of Sāvatti, well learned in three Vedas, joined the Saṅgha after listening to the Buddha preaching. He later got famous by the name of **Kuṇḍadhāna**.⁵⁰

A particular monk misunderstood the Buddha and took off all of his clothes. Thus naked, he went to the Buddha and asked the Buddha to allow the monks to get rid of clothes since the Buddha advised about non-greediness and non-attachment. For this, he was disapproved by the Buddha. The Buddha also declared that no monk should remain naked.⁵¹

A rich couple of Sāvatti were very much embarrassed with the life since they did not have a son. They had tried all means and gossips, but in vain. They came to the Buddha and declared that they would offer their son to the Saṅgha if they bore one.⁵²

Usabha therā, who after becoming a monk a few months earlier, was at that moment dwelling in a mountain. The rainy season was beginning. One day, going out of cave after a heavy rain, he noticed the loveliness of the nature around. Seeing this, he decided to work harder and in due time he attained arhatship. With that, he expressed, "Just as trees get vitalized by new rains, so do I."⁵³

48 **Dahara Sutta**, Sam.Nik. (3.1.1). Tibetan sources state that the conversion of Pasenadi occurred in the second year of Buddha's ministry (DPPN, II, pg. 169). Some of the scholars have made this event of a later date. But the author thinks the Tibetan sources are more reliable and this event should have occurred immediately after the donation of Jetavana, because it seems illogical that the king was unaware of the grand ceremony of Jetavana presentation, specially when many people were being converted by the Buddha at that time. Pasenadi had already become a follower of the Buddha when the Buddha performed the Twin Miracles at Sāvatti in the sixth vassa.

49 Therigāthā (Sumanā, No. 16). Ang Nik. Athakkathā (DPPN, II, 1245). At some places, it is said that Sumanā was present when the Buddha was welcomed to Sāvatti (see above), which probably is not correct, and is a deduction base on a confusion between princess Sumanā and Anāthapiṇḍika's daughter Sumanā.

50 Theragāthā (Kuṇḍadhāna, No. 15). Kuṇḍadhāna had entered the Order before Nalakapāna Sutta.

51 Mahāvagga, Vin. (8.8.1)

52 Theragāthā (No. 226). They latter had **Bhedda** therā.

53 Theragāthā (**Usabha**, No. 110, vs. 110).

in transit

When the ceremony of Jetavana donation was completed, the Buddha started his journey towards Rajagaha.

On the way, the disciples of **Chabbaggiya** monks used to go ahead of the Buddha and the Saṅgha in order to preoccupy seats for their *ācaryas* and *upājjhāyas*, who had misunderstood the rule the Buddha had set earlier that the seats should be allocated according to the agedness of *upasampadā*. Once again **Sāriputta** arrived late and had to spend night under a tree. Knowing that, the Buddha rebuked other monks for the unpleasant happening.⁵⁴

Nalakapāna (Kosala)

The Buddha arrived at **Palāsavana** of **Nalakapāna**, a village of Kosala, and stayed there. In the evening, the Buddha gathered all the monks, among whom were respectable faces of Anuruddha, Nandiya, Kimbila, Bhagu, Kuṇḍadhāna, Revata (Kaṅkhā Revata), Ānanda and others. The Buddha asked the assembled monks whether they felt they had realized the aim for which they had renounced the world. They assented. The Buddha added, "You have entered the Saṅgha not because of the fear, or compulsion. The Buddha does not preach in order to cajole or to delude others, nor to gain fame and profit, but to hearten and fill enthusiasm believing that the followers may concentrate with their whole hearts."⁵⁵

Rajagaha

The Buddha arrived at Rajagaha. Arriving at the gate of the city, the Buddha gave sermons to the gathering. Listening to this, **Cittā**, daughter of a leading citizen of Rajagaha, became much enthusiastic about the teachings of the Buddha.⁵⁶

King **Bimbisāra**, much fond of the Buddha, declared that no monks should be punished for their worldly misdeeds so that they can cultivate themselves without worldly anxieties.⁵⁷

A young brahmin, seeing the majesty of the Buddha, wished to enter the Saṅgha. He went to some elders and expressed his wish. He was reported about four *nissaya* - to prepare oneself to live by begging, to wear cast away clothes, to dwell under a tree,

54 Cullavagga, Vin. (6.4.1).

55 **Nalakapāna Sutta**, Maj.Nik. (2.2.8). The names of most of the monks mentioned might be of those who have not attained arhatship by that time. The topic of the sutta itself points out that it occurred very early in the ministry of the Buddha.

56 Therīgāthā (Cittā, No. 23).

57 Mahāvagga, Vin. (1.3.4).

and to take cow urine as medicine under unfavorable circumstances. The youth was frightened and changed his mind. The monks reported the incident to the Buddha, who then declared that the four *nissaya* should not be told immediately to a candidate.⁵⁸

A thief of Rajagaha, after escaping from the prison, had joined the Saṅgha in order to save himself from punishment since he knew that King Bimbisāra had ordered that monks should not be punished. People were confused whether the monk should be arrested or not. The Buddha heard about the situation and he declared that anybody escaping from the prison should not be allowed to enter the Saṅgha.⁵⁹

The rainy season had begun. So far the monks used to go to different places with missionary spirit to preach the Dhamma, even during rainy season. Missionaries of other sects used to stay at one place during rainy period. People used to criticize monks for being restless even during rainy season, and traveling to other parts of the world treading insects that become abundant in rainy season. These critical rumors were reported to the Buddha, then staying at Kalandaka Nivāpa of Veluvana. Then the Buddha formulated the rule of vassa - that the monks had to stay at one place during the three months of the rainy season. According to the rule, the vassa could start either from the very next day of the full moon day of Asadha, or very next day of the full moon day of Shrawana, spending three months in either case.⁶⁰

The third vassa of the Buddha began at Veluvana vihāra in Rajagaha.

Dhamma.Digital

58 Mahāvagga, Vin. (1.2.7).

59 Mahāvagga, Vin. (1.3.4). Evidently the event had occurred when the Order had gained sufficient respect from the people and the king.

60 Mahāvagga, Vin. (1.1.1-1.1.2). Must have been happened earlier since we find the Buddha spending his vassa in a certain place every year.

Note that even before the rule had been made, the Buddha had spend his rainy season at fixed places.

The Buddha probably used to start his vassa period from the very next day of the full moon day of Asadha (see notes on vassa 0)

Vassa Three

(Rajagaha)

Rajagaha

A wise pregnant lady from **Kururaghara, Avanti**, named **Kururagharikā Kāli**, was visiting her parents in Rajagaha at that time. One night, while enjoying the cool breeze at the balcony, she overheard the conversation of two yakkhas, **Sātāgira** and **Hemavata**. Sātāgira, who had heard the Buddha preaching his first sermon, and who was searching for Hemavata to describe the same, met his friend at Rajagaha. Sātāgira explained the greatness of the Buddha and his teachings to Hemavata.¹ Listening to this conversation, Kāli became a *sotāpanna*. This event occurred on the full moon day of Asadha. Same night Kāli gave birth to a son, latter famed as Soṇa Kutikaṇṇa.²

Even though the rule of vassa had been declared out by the Buddha, the **Chabbaggiya** used to travel during vassa. The Buddha, hence, made the rules that the monks had to stay at one place and should not be leaving the place during vassa. In case of an extra month that occurs every three years in a lunar calendar, the starting day of the vassa would be according to the rule laid out by the king.³

A well learned brahmin, **Saṅgārava**, an overseer of Rajagaha, invited the Buddha. He stated that the brahmins were superior to monks, since the latter tried to get salvation for own selves whereas brahmins performed sacrifices themselves and made others do likewise. The Buddha said that the appearance of Tathāgata in the world was of benefit to many beings. Tathāgata preaches and others follow that. Then the Buddha asked, "Tell me, hence, the recluship is for one or for many ?

1 **Hemavata Sutta**, Sutta Nipāta (1.9). This event, according to commentaries, took place while the Buddha was still at Isipatana, after his first sermon. Which is not possible, if the day mentioned was the full moon day of Asadha. But the characters of yakkhas are fictitious. It might be that the conversation heard by Kāli took place at Rajagaha when she heard the greatness of the Buddha talked by two strangers in the night, who were latter characterized as yakkhas. This is the reason that the author has included this event here. Evidently this event occurred in early period as Soṇa was given upasampadā later into the Order.

2 DPPN (I. pg. 587)

3 **Mahāvagga, Vin.** (1.1.1-1.1.2). Must have been happened earlier since we find the Buddha spending his vassa period at a certain place every year. Note that even before the rule had been made, the Buddha had spend his vassa at fixed places.

"For many," replied Saṅgārava. Ānanda, present at the occasion, asked the brahmin which of the two he preferred. Saṅgārava did not answer even when he was asked for three times. Then the Buddha told him about three miraculous powers of monks, namely power to perform miracles, power to analyze psychology, power to maintain mental discipline. Impressed, Saṅgārava declared himself as a follower of the Buddha.⁴

Once the Buddha was staying at Gijjakūta. From there, the Buddha went to **Patibhānakūta** for siesta. Some of the monks exclaimed, after seeing a big waterfall nearby, whether any precipice were deeper than that. The Buddha told them that the precipice of ignorance of nature of suffering is more fearsome.⁵

In Rajagaha was living a very old couple, the name of the husband being **Kākavaliya**. The **thera Mahā-Kassapa** had just arose from his weekly meditation on compassion. He went to the couple's house for alms, and he was offered saltless sour gruel by the wife which was prepared for her husband. The **thera** took it to the **vihāra** and offered it to the Buddha who resolved that it would suffice for 500 other months. The Buddha also predicted that Kākavaliya would be rich in a week, on the seventh day. Kākavaliya actually became rich, and was appointed by the king as a *sethhi* (banker), and he became one of the five richest in the reign of **Bimbisāra**.⁶

Sumana, a royal gardener, used to supply king Bimbisāra with jasmine flowers every morning. One morning, while carrying flowers to **Bimbisāra**, he met the Buddha in his resplendent glory with his followers. Spellbound, the florist Sumana had strong desire to offer flowers to the Buddha. That he did, after preparing himself

4 **Saṅgārava Sutta**, *Tika Nipāta*, Ang.Nik (3.6.10) (pg. 174). The topic of the sutta indicates that it occurred while Saṅgārava was still proud of being a brahmin.

5 **Papāta Sutta**, Sam.Nik. (54.5.2). TND.

6 **Visuddimaggā** (12.10). Detail story is given in **Papanchasudani** and other commentaries (see BKSC VI, pg. 61). The event should have happened relatively earlier since Kākavaliya has been mentioned as one of the five richest bankers of Rajagaha at different occasions. Detail story is as follows:

On the seventh day, while out of town, Bimbisāra saw a prisoner to be hanged. The prisoner expressed that he would like to have the royal gourmet of the king as his dying wish. Bimbisāra agreed.

In the late evening the king remembered his promise, and asked for a volunteer to carry his food out of town in darkness. One thousand gold coins award was declared for the volunteer. Kākavaliya's wife, in disguise of a man, volunteered herself. While carrying the food out of town, she fell into hands of a yakkha, named **Dighataphala** living in a palms tree. Upon knowing that she was a king's messenger, he released her and asked her to convey a good news to his father-in-law. The god **Sumana**, that Dighataphala's wife Kāli had just had a son. He also offered her immense wealth buried under the palms tree. She went about shouting the news, and Sumana, hearing it, gave her more treasure buried under the tree he was dwelling. She finally delivered the food to the impaled prisoner who, after the meal, recognized her as a woman and caught her by her hair. She cut her hair herself with her sword and ran away. She reported everything to the king who then announced Kākavaliya as a banker.

from the wrath of the king. Knowing that, his wife went to the king for self defense and stated that she had nothing to do with his husband failing to supply flowers to the king for that day. But, in the contrast, king Bimbisāra was very much pleased with Sumana. Suman was well rewarded for his act. Knowing the story, Ānanda was much surprised. He went to the Buddha at Veluvana where the Buddha told him that good deeds result good things. In the evening, the Buddha told the monks, "That deed is well done if one has not to repent for having done it, and if one is happy and delightful with the result of the deed."⁷

Once, while the Buddha was staying at Gijjakūta, a youth named **Māgha** came to the Buddha and asked whether there was any merit of the gifts he had been giving to many people. "Yes," the Buddha said, "give gifts. Be cheerful while doing so."⁸

A warrior by the name of **Yodhājīva** came to the Buddha and asked whether the believe that the warriors would reborn in the heaven was true. The Buddha refused to answer the question. Yodhājīva insisted and the Buddha had to tell him that warriors would born in the hell not in the heaven. Yodhājīva, awakened, became the Buddha's follower.⁹

The third vassa of the Buddha at Veluvana in Rajagaha was completed.

At that time, some of the ordinations used to be completed even by a group of two or three monks. The Buddha, knowing this, formulated that ordination should be done at least by ten monks.¹⁰

The low caste people of that period were forbidden to show their face to lay-people and were living very miserable life. They had to sweep streets early in the morning ringing a bell with one hand so that they would not encounter lay people in streets. One dawn, a miserable but lucky road sweeper, named **Sunīta**, who was sweeping the streets and collecting the scraps in his basket, encountered the Buddha. The Buddha approached him and asked him whether he would like to enter the Saṅgha where there was no discrimination of castes. Sunīta expressed great joy and the

7 **Sumanamālākāra Vatthu**, Dhammapada (5.9, vs 68). Similar story is repeated in **Phaladaylka-Vimāna Vannana**. Vimānavatthu, where the gardener offered mangoes to the Buddha instead of flowers. Both of these incidents seem to be same that was interpreted differently at two different places.

8 **Māgha Sutta**. Sutta Nipāta (3.5).

9 **Yodhājīva Sutta**, Sam.Nik.(40.3). The place where Yodhājīva met the Buddha is not mentioned anywhere. Note that similar incident has occurred with **Tālaputta Netagāmani** in Rajagaha as well (Putta Sutta. Sam.Nik.(40.30)). Furthermore similar conversions of an elephant rider (**Matthi Sutta**. Sam.Nik. (40.4)) and a horse rider (**Aasa Sutta**, Sam.Nik. (40.5)) are also available.

10 **Mahāvagga**, Vin. (1.27). This incident should have happened earlier than Puñña's incident.

Buddha ordained him. Very soon, Sunīta attained arhatship and expressed, "I was living a miserable life. Now even gods pay respect to me."¹¹

At that time, a serious famine broke out in Vesālī, the capital of Licchavis. Starvation, epidemic diseases and ogres were dominating the city. The Licchavis had a General Assembly, and after a long discussion, they decided to invite the Buddha into the town. Mahāli, a blind Licchavi prince, son of a chaplain of Vesālī, was sent to Rajagaha to request the Buddha to visit Vesālī and help them to come out of their distress. Mahāli, educated from Takkhasilā along with Pasenadi and prince Bandhula, was an instructor to young Licchavis in archery. He had lost both of his eyes in one of the archery demonstration. He used to live in a village, given by Licchavis, by the gate which led from Sāvathī to Vesālī. Being a good friend of Bimbisāra and a *sotāpanna*, he was chosen as the leader of the delegation team.¹²

When approached, Bimbisāra did not himself tried to persuade the Buddha to visit Vesālī. But when the Buddha agreed to go there for the benefit of Licchavis, Bimbisāra repaired to road of Rajagaha leading to Vesālī. Resting places were made at a distance of every league - five in total. When the Buddha left for Vesālī with 500 monks, the king also accompanied him with respect. Covering one league a day, they reached at Ganges, the boundary river between Rajagaha and Vesālī. On the other sides of the river, the Licchavis had similarly constructed roads and resting places for the Buddha. Bimbisāra followed the Buddha's boat into the river up to his neck. When the Buddha had gone, the king set up his camp at the bank of the river awaiting for the Buddha to return.

Dhamma.Digital

11 Theragāthā (Sunīta, No. 242, vs. 621-632).

12 This event of the Buddha visiting vesālī in order to drive away famine is described in Dhammapada (21.1 vs 290), and in the commentaries of Kuddaka-Pātha and Sutta Nipāta.

The time when this incident occurred is quite debatable. Buddhavamsa Athakathā says that it occurred on the fifth year of the Buddha's enlightenment, which was the Buddha's first visit to Vesālī, where he spent his vassa as well (DPPN. II, pg. 940). Dr. Malalasekera thinks that it was after this visit that Suddhodana passed away. Evidently it was not the first visit of the Buddha to Vesālī as he was there prior to Jetavana dedication. And it was not during the first visit of the Buddha to Vesālī, prior to Jetavana dedication, that this event has occurred, since he went to Sāvathī from Vesālī at that time, whereas in the event mentioned here, the Buddha had come back to Rajagaha. Neither this could have happened too earlier, since Ānanda was a thera during this event. Mention is being made in commentaries on Dhammapada and Khuddaka-Pātha that the Buddha stayed not more than 2 weeks in Vesālī at that time, and hence it might not have happened during fifth vassa, when the Buddha had spent his vassa in Vesālī. Furthermore, since the Buddha came back to Rajagaha after the event, it could not have happened at that moment prior to the death of Suddhodana. The author does not think that it was during this event that Suddhodana passed away, as the Buddha had went to Kapilavathu directly from Vesālī when Suddhodana was dying, and no mention is found that the Buddha went to Rajagaha and stayed there in transit. Since the event seems to have occurred in earlier period, as indicated by Buddhavamsa, and should have happened when the Buddha was staying at longer period of time in Rajagaha, the author has included this event after the third vassa.

Vesāli

As soon as the Buddha set his foot on the Licchavi territory, there was a thunderstorms and rain fell in torrents. The Buddha was received by Licchavis with even greater honor as shown by Bimbisāra. After covering a distance of three leagues from Ganges to Vesāli, the Buddha was led to **Kutāgarasālā**, a big hall at the heart of the city.¹³

In the evening, the Buddha delivered **Ratana Sutta**, seventeen protective verses claiming truth of the Buddha and his teachings, and wishing good fortunes from the declaration of these truths.¹⁴ The Buddha asked Ānanda to go around the city with Licchavi princes and to recite it. This Ānanda did. As a result, people started recovering from their diseases. The Buddha delivered the same sutta for seven consecutive days, each day 84,000 beings realized the truth. Everything came back to normal within a week.

Listening to Ratana Sutta, a Licchavi prince entered the Saṅgha and later got famous as **Kutivihāri** therā.¹⁵

Another noble Licchavi, who was impressed by Ratana Sutta, also entered the Saṅgha. He went to dwell in a beautiful hut in a pleasant forest where he attained arhatship. Hence he became known as **Ramaniyakutika** therā. Once when tempted by some girls, he declared, "I am not interested in girls. Those who do, can go with them."¹⁶

Rajagaha

After staying seven days in Vesāli,¹⁷ the Buddha returned back to Rajagaha. Covering the distance of three leagues in three days, the Buddha arrived at Ganges river accompanied by Licchavis.¹⁸ The Buddha was welcomed by king Bimbisāra

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- 13 It is said that, at that time, the Buddha was visited by Sakka, the king of gods, and all evil spirits fled in fear from Vesāli at the same time.
 - 14 **Ratana Sutta**. Khuddaka-Pāṭha; Ratana Sutta, Sutta Nipāta (2.1). It is one of the most famous of **Paritta** (protection) - Buddhist ward-runes recited on special occasions to ward off illness and danger, a collection of suttas from various sources. The sutta is found in Mahāvastu by the name of Svastyānagāthā (DPPN. II, pg. 710).
 - 15 Theragāthā (Kutivihāri, No. 56): DPPN (I, pg. 619). Another **Kutivihāri** therā is also mentioned with similar story in Theragāthā (Kutivihāri, No. 57). He may be a different person, later attaining a similar name, since the meaning of the name ("hut dweller") is not too uncommon.
 - 16 Theragāthā (**Ramaniyakutika**, No. 58, vs. 58): DPPN (II, pg. 716).
 - 17 Dhammapada (21.1, vs. 290) says seven days whereas commentary on Khuddaka Nikāya says 2 weeks.
 - 18 It is said that when the Buddha reached Ganges, he was welcomed by gods and nāga. On the invitation of nāga, the Buddha visited the realm of nāga. (Dhammapada, 21.1, vs. 290).

who was waiting at the bank of the river. The Buddha came back to Rajagaha on the fifth day after a beautiful journey.¹⁹

Two days after the Buddha's arrival at Rajagaha, while the monks were talking about the grandeur and glory of the Buddha during the journey of the Buddha to Vesāli, the Buddha arrive on the scene. The Buddha told them **Saṅkha Jātaka** to explain the unparalleled honor he had received during the journey in the past life. At the conclusion, the Buddha added, "If by giving up a lesser happiness, one may behold a greater one, let the wiser give up lesser one in consideration of the greater one."²⁰

A greedy brahmin of Bhāradvāja gotta, named **Piṇḍola Bhāradvāja**, son of chaplain of King Udena of Kosāmbi, who was well versed in Vedas, found his work as a Veda teacher distasteful. He came to Rajagaha where he saw gifts and favors bestowed to the Buddha and his monks. Out of greed, he entered the Saṅgha and started carrying a big bowl along with him all the time. The Buddha told him how he could conquer his intemperance in diet. Practicing on the advice, he attained arhatship. Then he roared in front of the Buddha that he can answer any question of any doubting monk. The Buddha, latter, declared him the chief of lion-roarers.²¹

A thief of Rajagaha, wanted death or alive by the court, entered the Saṅgha. When people recognized the wanted thief in yellow robe, they could not arrest him because of king Bimbisāra's respect for the monks. Knowing this, the Buddha banned entrance of wanted thieves into the Saṅgha.²²

Sāvatti

From Rajagaha, the Buddha went to Sāvatti and stayed at Jctavana.

A brahmin of Sāvatti, who was leading a life of a paribbājaka, **Pilindavaccha**, knew something about the charm to become invisible, the **Culla-Gandhāra** knowledge. He heard that the Buddha knew about the higher form of the charm, the **Mahā-Gandhāra** knowledge. He went to the Buddha, who was younger to him in age. According to the suggestion of the Buddha, he entered the Saṅgha and soon

19 The journey is called **Gangārohana**. The **Gangārohana Sutta** of Cullavamsa may be related with this (DPPN, I, pg. 737).

20 **Attanopubbakamma Vatthu**, Dhammapada (21.1. vs. 290). Saṅkha Jātaka mentioned there is not found in Jātaka Athakathā !

21 Theragāthā (Piṇḍola Bhāradvāja, No. 112); Arig.Nik. Athakathā; DPPN (II, 202). Piṇḍola evidently entered the Order before the sixth vassa when the Buddha performed the Twin Miracles. Milindapaṇṇa reiterates two verses of Piṇḍola as citations to Milinda by Nāgasena (6.4.39 and 6.5.46), but they are not found in Tipitaka.

22 Mahāvagga, Vin.(1.3.4).

attained arhatship. Later, he expressed, "I have got real benefit from the Buddha. I have attained the best of all knowledges."²³

At that time, one of the monks residing at Jetavana was a skillful robe maker. He could make robes out of rags and was hence called **Civara Vaddhaka** thera. He used rags so skillfully that the robe made out of those rags looked costly and new. Other monks used to exchange their new robes with those rags just to discover that they have been cheated when they washed their robes. In a nearby hamlet was living similar robe-maker monk. When he heard about cheating done by the Jetavana monk, he decided to cheat him instead. The monk of the village took rags and made it appear new with his skill. He came to Jetavana and succeeded to exchange the rags for a new robe from the Jetavana monk, thus cheating the cheater. When disclosed, other monks began to talk about the cheater monk of Jetavana who was in turn been cheated by another monk from a village. When the Buddha heard about it, he told them about a similar cheating they had done in their past lives.²⁴

The disciples of other sects (*tithis*) had told their children not to pay homage to the Buddha or to the monks. They had instructed their children not to go to Jetavana. One day when some children of other sects were playing outside Jetavana, they felt very thirsty. They send a Buddhist boy inside Jetavana to fetch some water. This he did. In addition, he went to pay homage to the Buddha at the same time and told him the story. The Buddha asked him to bring other children inside Jetavana to drink water. When they came, the Buddha gave them a discourse to suit their various dispositions. As a result, they developed faith in the Buddha. When their parents came to know about that, they started shouting. However, they were persuaded by others to visit the Buddha themselves. When they visited the Buddha at Jetavana, the Buddha said, "Those who see right as right and wrong as wrong have brighter future." All of them turned out to be followers of the Buddha.²⁵

A brahmin of Bhāradvāja gotta, named **Bahudhiti**, was having a hard time in his life. He was laden with debts. He had his grains consumed by pests. He had an ugly but always quarreling wife. He had seven daughters, all widows. And it had been six days that he had lost fourteen oxen of his. He was wandering around in a forest for his lost oxen when he saw the Buddha in a forest track. Seeing the Buddha, he commented that the Buddha looked so happy, cheerful and peaceful, since he did not have any creditors on his head, a nagging wife in house, seven widowed daughters in the family, no vermin disturbing the sleep, and did not have to worry about the lost

23 Theragāthā (Pīḷḍavaccāha, No. 9, vs. 9). He entered the Order at least 100 days before Pīḷḍagāma was donated to him by king Bimbisāra. This donation, if Vin.(6.3.3) and Gandhāra Jātaka (No. 406) are to be followed, should have occurred before the famous Twin Miracles of the Buddha in Sāvathī.

24 **Bake Jātaka** (No. 38). It seems that monks were still paṇḍukūlika at that time.

25 **Titthiyasāvaka Vatthu**, Dhammapada (22.9, vs. 318-319).

oxen for six days. To this, the Buddha agreed. The brahmin was so pleased that he entered the Saṅgha. The Buddha took him to the king **Paṇḍi**, and told about his miserable life. The king paid all of his debts and took his family under royal protection. Bahudhīti soon became an arhat.²⁶

Kālakāññi was the name given to an unfortunate person, and people believed that they would be inviting bad omen if Kālakāññi was invited. Thus neglected by many, he was looked after by Anāthapiṇḍika, a playmate of his in childhood, ignoring the protest by his well-wishers that he should not allow such inauspicious name - Kālakāññi ("curse") - in his house. Once when **Anāthapiṇḍika** was visiting a remote village of his, some thieves broke into the house in Sāvattī. But Kālakāññi, acting very intelligently, asked few servants remaining to beat drums all over the house, thereby giving the impression that the house was fully occupied. The thieves fled away, and Kālakāññi was greatly praised for his witfulness by Anāthapiṇḍika later when he came back. Anāthapiṇḍika went to Jetavana to tell the event to the Buddha. To this, the Buddha said, "True friends are never inferiors. One should try to make friends with inferiors, superiors, and equals," and related their past history to the event.²⁷

At that time in Rajagaha, **Pilindavaccha** therā was clearing a place in the mountain to make a cave to dwell. King Bimbisāra saw it, and expressed his willingness to provide workers to the therā to accomplish his job. Pilindavaccha was not quite sure whether the Buddha had allowed the workers or not. He send a messenger to the Buddha in Sāvattī to ask about the rule of having workers to construct a dwelling place. The Buddha passed a rule making such a thing legal. When Bimbisāra visited Pilindavaccha for the second time, the therā informed him that he had got permission from the Buddha to have workers. Bimbisāra promised him to give workers, but unfortunately forgot to keep his words.²⁸

Rajagaha

After a while, the Buddha headed back for Rajagaha.

26 **Bahudhīti Sutta**. Sam. Nik. (7.1.10). The event apparently occurred before debtors were forbidden into the order.

27 **Kālakāññi Jātaka** (No. 83); **Kusanāli Jātaka** (No. 12). TND.

28 **Mahāvagga**. Vin. (6.3.1). It occurred at Rajagaha while the Buddha was at Sāvattī (BKRP. I, pg. 57). The event should be of relatively earlier origin since we find different rules about medicines made because of Pilindavaccha after this event.

King Bimbisāra remembered his promise only after 500 days. He then provided 500 workers for Pilindavaccha who settled down there to make a village named Pilindagāma.

In a place in Magadha, the Buddha stayed at a place and preached his teachings to the dwellers over there. The son of the ruler of the province, **Phussa**, got much impressed with that and entered the Saṅgha. Soon afterwards, he gained arhatship.²⁹

After returning from Sāvatti, the Buddha stayed at Veluvana. A surgeon, named **Ākāsagotta**, was lancing the fistula of a monk while he was visiting the later. Seeing the Buddha, **Ākāsagotta** told the Buddha of lancing and tried to make fun of it. After making the inquiry, the Buddha declared that such operation would be regarded as an offense.³⁰

A wood-cutter went to woods with his son for some firewood. On their return, they stopped at a cemetery where they lost their oxen. The father went in search for oxen leaving his son alone in the forest. When the father returned, it was too late and the city gate had been closed. The child had to spend the night outside the city. This he did remembering the virtues of the Buddha. He was thus successful in converting evil spirits into friendly assistants. Next day, when the king found out about the event, he went to the Buddha with the child and his father. In answer to the question raised by the king, the Buddha replied, "Well awakened are those who, by day and night, are always mindful about the Buddha, the Dhamma, the Saṅgha, their body, compassion and meditation." The boy and his parents attained *soḷāpanna* and entered the Saṅgha. Eventually they became arhats.³¹

In Rajagaha was a brahmin ascetic named **Saravaṅga**. He was dwelling in a hut of reed stalks made by his own hands. Once he was visited by the Buddha. After listening to the preaches of the Buddha, he entered the Saṅgha and soon attained arhatship. When some people asked why he did not maintain his hut any longer, he replied, "I have looked after it while I was an ascetic. Now I have no time for such thing."³²

A debtor entered the Saṅgha to escape from his debts. When his loaners came to know about that, they were quite annoyed. To this, the Buddha ruled out that no debtors should be ordained into the Saṅgha.³³

The fourth vassa of the Buddha started at Veluvana in Rajagaha.

29 Theragāthā, (Phussa, No. 256). PND. TND.

30 Mahāvagga, Vin. (6.3.13). TND.

31 **Dārusākatikappurta Vatthu**, Dhammapada (vs. 296-301). TND.

32 Theragāthā (**Saravaṅga**, No. 228, vs. 488-494). TNO.

33 Mahāvagga, Vin. (1.3.4). TND.

Vassa Four (Rajagaha)

Rajagaha

Saṅgārava brahmin of Rajagaha visited the Buddha once again. He asked, "What is 'hither shore' and what is 'further shore'?" In reply, the Buddha told, "Wrong view, wrong thinking, wrong speech, wrong action, wrong living, wrong effort, wrong mindfulness, wrong concentration and release are the 'hither shore', the opposites are the further shore. Very few people want to go across, most wonder in the 'hither shore'. One who can go across, attains freedom from all bond of life."¹

At that time, there was a big performance of acrobats in Rajagaha, the chief performer being **Uggasena**. He was doing somersaulting on the tip of a pole. When the Buddha arrived at the spot, the spectators were attracted by his personality. Uggasena felt neglected and thus got embarrassed. Seeing this, the Buddha said, "Give up the past, the present and the future. A wise person gains complete freedom by unattaching his mind from all conditioned subjects." Listening to this, Uggasena attained arhatship while still at the top of the pole. When desired by him, he was admitted into the Saṅgha by the Buddha.²

The fame and popularity of the Buddha had spread so widely in and around Rajagaha by that time that paribbājakas, the wanderers of other sects, began to feel difficulty in getting alms. Most of the paribbājakas had the view that the Buddha was a great poet and that he became popular because of his lovely style of preaching. **Susīma** paribbājaka was a well learned wanderer who was also facing difficulty in getting alms. His followers suggested him that he should learn the Buddha's doctrine and preach it to the lay-people so that they could reap some of the advantages. **Susīma**, hence, went to **Ānanda** for ordination. Suspecting his real motive, **Ānanda** did not ordain him himself but rather took him to the Buddha at Kalandaka Nivāpa,

1 **Saṅgārava Sutta**, Dasaka Nipāta, Ang.Nik (10.12.5 and 10.17.3). The same question is asked at two different places by Saṅgārava and the answers are same though expressed in different terms. Hence it seems that both of these suttas are one and same.

2 **Uggasena Vatthū**, Dhammapada (24.6, vs. 348).

Uggasena was a son of a banker who fell in love with an acrobat girl. He had a son from the same. When he was humiliated by his wife, that he did not have any acrobatic skill, the laborious Uggasena learned acrobatics. It is said that the Buddha went to the place of acrobatics purposefully in order to preach Uggasena. Mention is also made that his wife also joined the Order later and attained arhatship.

Veluvana. The Buddha allowed him in the Order. Susīma joined the Order and became a thera.³

One day, **Sāriputta** forgot to sweep his dwelling cave. The Buddha went there and left his footprints over outside the cave. After his usual meditation, Sāriputta noticed the footprints of the Buddha and realized what the Buddha meant. He went to the Buddha. The Buddha advised him that the vicinity of own's dwelling place should be kept clean. Sāriputta accepted the teaching of his teacher. The Buddha also mentioned five advantages of cleaning the place clean (sweeping) - 1) own self is delighted; 2) others are delighted; 3) gods are delighted; 4) Buddha's teachings are followed; and 5) a good tradition is maintained.⁴

At that moment, king **Bimbisāra** was trying to control some terrorists of Magadha. It was found that many good warriors were missing that were send to fight with the terrorists. They had entered the Saṅgha in order to avoid violence. The issue was highly disputed. Understanding the grave situation, Bimbisāra went to the Buddha and requested him not to ordain warriors. The Buddha formulated that no military personnel should be allowed into the Saṅgha.⁵

At that time, a recluse, who had left the Saṅgha previously after some misunderstanding with his preceptor, again wished to enter the Saṅgha after following other sects for a certain period of time. To this, the Buddha declared a rule saying that those who join the order from other religious sects should be checked thoroughly, specially his character and that he would have to undergo a probationary period of four months.⁶

A very strange character, by the name of **Kumbhaghosaka**, was living at Rajagaha at that time. He was living as a foreman. One day **Bimbisāra** heard his voice and concluded that he must be from a well-earning family. This happened several times

3 **Susīma Sutta**, Sam.Nik. (12.7.10). The Buddha was quite popular at that time.

Susīma attained arhatship after the vassa of the Buddha in Rajagaha. It is said that the Buddha actually knew the real motive of Susīma in joining the Order, but still allowed him knowing his bright future.

It should be noted that Susīma paribbājaka was directly accepted in the Order as a thera; he did not have to go through a probationary period of four months as was required for candidates coming to join the Order from other sects. This essentially shows that the rule of probationary period had not been laid out so far.

4 This event is mentioned in *Samanlapāsādikā* (BKSC, V, pg. 32). It is mentioned that the cave was situated in the Himalayas. This seems improbable to the author. TND. PND.

5 *Mahāvagga*, Vin. (1.3.4). TND.

6 Vin. (1.3.2). It did not occur very early because the re-entering monk had spent some part of his life in other sects. Neither this event could be of very late origin as we find many suttas, e.g. *Māgaṇḍiya Sutta*, where the believers of other sects had entered the Order only after the probationary period of four months.

and then a maid-servant, over hearing the king's words, decided to investigate the matter. The maid, with her daughter, not only succeeded in getting lodging at Kumbhaghosaka's house as a traveler, but also in persuading him to marry her daughter. For the marriage, Kumbhaghosaka was obliged to dig up some of his hidden wealth in order to defray various expenses proclaimed by the king's orders. This was immediately reported to the king by the maid. Kumbhaghosaka was summoned in the court. There he confessed that the hidden treasure belonged to him. Long ago, when an epidemic plague had broken out in Rajagaha, his parents had died leaving their treasure buried under the earth. Kumbhaghosaka was, however, successful in escaping from the plague into forests. After 12 years, he had come back to Rajagaha, but did not unearth his buried treasure, since he was unknown in the city and he might be subjected to annoyance if he was seen digging up the treasure and spending the same. For this reason, he had decided to live of his own and became a foreman. After listening to the story of Kumbhaghosaka, king Bimbisāra confirmed his story and gave his own daughter to him as a bride. Afterwards, Bimbisāra went to the Buddha at Veluvana to tell the interesting story. The Buddha commented, "Fame and fortune are bestowed to the person who is energetic, mindful and dutiful."⁷

After a few days, king Bimbisāra has a very good news. He became father of a son. The child was named Ajātasattu because of the statements by pundits about the enmity of the child towards the father even before his birth. It was stated to be evident by the event when Kosalādevī, Ajātasattu's mother, had longed to drink the blood of Bimbisāra while Ajātasattu was still inside her body, which was fulfilled by Bimbisāra. At that time, soothsayers had predicted that the to-be born child would kill Bimbisāra, owing to which Kosalādevī actually tried to make abortion for more than one time - first in the palace, afterwards at Maddakucchi park - and finally Bimbisāra prevented her to do so. The new-born child was also called Vedehiputta.

Some time later, the Buddha, who was spending his vassa at Veluvana, was invited to the palace for a meal. After the meal, the Buddha began to preach. But the king was too busy to concentrate on the sermons. He was too busy with his son on his lap. To this, the Buddha warned him and told him two past stories as examples.⁸

7 Kumbhaghosakasatthi Vatthu, Dhammapada (2.2, vs. 24). TND.

It is reported that Kumbhaghosaka attained solāpanna after listening to the Buddha.

8 *Thusa Jātaka* (No 338); *Musika Jātaka* (No. 373).

The legends of Ajātasattu, while he was still in his mother's womb, are described in *Dīgha Nikāya* *Athakathā* as well.

A very poor leper of Rajagaha, named **Suppabuddha**,⁹ who never had enough to eat and who was abandoned by his parents while he was a child considering him a misfortunate kid, was attracted by a crowd at Veluvana. He thought some sort of free distribution of food was going on over there. He hurried towards the park and found the Buddha preaching. He listened to the Buddha attentively and, at the end of the sermon, he became a *sotāpanna*. As the crowd was dispersed, he followed the Buddha in order to pay homage and expressed his gratitude. Sakka, the king of gods, wishing to test him, appeared before him and promised him immense wealth if he would repudiate the Buddha. To this, Suppabuddha rebuked Sakka and told him that he was no longer a poor beggar as he had gained seven noble wealth, namely, faith, morality, shame to the evil, fear to the evil, knowledge, generosity and wisdom. Sakka reported this conversation to the Buddha who said that no power in the world could change Suppabuddha. Soon afterwards, Suppabuddha arrived to the Buddha and paid his sincere homage. On his way, Suppabuddha was gored to death by a cow.¹⁰ When the news of Suppabuddha's death reached Veluvana, the Buddha had to clarify that Suppabuddha had attained a better place in another world (Tāvātimsa heaven), and also explained that Suppabuddha had been living a miserable life since he had insulted a Pacceka Buddha in one of his previous births. The Buddha said, "A fool moves about doing evil deeds that bear bitter fruits."¹¹ He also added, "Wise men should try to avoid evil deeds in this very life."¹²

At that time, the followers of **Chabbaggiya** monks used to live in luxurious manner. They slept on tall beds. Some used to have large pillows. The Buddha banned using of luxurious beds and pillows by the monks.¹³ The Buddha also banned using tall underneath supports for beds, as was the practice followed by Chabbaggiya monks.¹⁴

The fourth vassa of the Buddha was completed at Veluvana in Rajagaha.

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- 9 The story of Suppabuddha might be historic since it is mentioned not only in Dhammapada and Sam.Nik. Atthakathā, but also in Udāna. However the appearance of Sakka (Sakka is not mentioned in Udāna account) and story about Suppabuddha's past birth seem to be highly imaginative. TND.
- 10 Dhammapada mentions that it is the same infuriated cow who killed Pukkusaṭi, Bāhiya Dāruciya and Tabmadādhika. The cow was an ogress who was a courtesan in one of her previous birth. She was then used, betrayed and killed by four friends to whom she vowed vengeance. It is very difficult to believe that same cow killed four distinguished persons over a span of decades and at different parts of the world. Hence the story of the cow and the deduction that it was the same cow should be considered as pure decorative.
- 11 **Suppabuddhakutthi Vatthu**, Dhammapada (5.7, vs. 66).
- 12 *Soṇa Vagga*, Udāna.
- 13 *Cullavagga*, Vin. (6.1.5; 6.1.6). These rules were declared after the rules about beds and pillows had been made. These might have declared at different occasions.
- 14 *Cullavagga*, Vin. (6.1.5).

Sunāga, a brahmin of Nālaka village, a friend of Sāriputta in his household life, once heard the Buddha preach. Quite impressed, he entered the Saṅgha and attained arhatship in a very short time. He expressed, "One who understands his mind, gains happiness."¹⁵

Another brahmin, this time from another Pārāsara family of Rajagaha, expert in three Vedas, instructor of youth brahmins, was attracted by the miraculous personality of the Buddha. He entered the Saṅgha, attained arhatship, and uttered, "I have achieved freedom from evils by controlling senses."¹⁶ His name was **Pārāsariya** thera.

Dighalambika (Magadha)

For the tour of the Dhamma, the Buddha left Rajagaha. At a village of Magadha, named **Dighalambika**, the Buddha stayed at **Araññakutika**. There a brahmin couple visited the Buddha asking for saving their son, named **Dighāyu**. The father of Dighāyu had an ascetic friend who when met the old friend, did not bless 'May you live long!' to the child. To this, the ascetic explained that his son had but seven days to live and suggested that they should visit the Buddha. This they did. The Buddha made some monks to recite *Paritta* in front of the child in their house. On the seventh day, the Buddha himself joined *Paritta* recitation. The child was saved.¹⁷ The Buddha then declared that the child would live for 120 years. Thus the child was renamed as **Āyuvarddhana Kumāra**.¹⁸

Vesāli

The Buddha once again visited Vesāli, and stayed at Kutāgārasālā. In one of his preaching, the Buddha said, "Without understanding the Four Noble truths, it is not possible to get rid of the sufferings, just as one can not make a second floor without completing the first one."¹⁹

15 Theragāthā (**Sunāga**, No. 85, vs. 85). TND. Since he belonged to Nālaka, the author has made this event happened in Rajagaha.

16 Theragāthā (**Pārāsariya**, No. 116, vs. 116). TND.

17 It is said that the ogre **Avaruddhaka**, who had come to take the child away, had to leave when gods gathered around the child because of *Paritta* recitation.

18 Dhammapada (8.8, vs. 109). This event (if not imaginative) might have occurred in the earlier period since **Āyuvarddhana** had visited the Buddha as an adult; and should have occurred after the tradition of *Paritta* recitation had been established.

19 **Kutāgāra Sutta**, Sam.Nik. (54.5.4). TND. Place where the sutta was delivered is not categorically mentioned, but the heading of the sutta and the topic indicate that it might have happened at Kutāgārasālā of Vesāli.

Bhaddiya (Aṅga)

From Vesāli, the Buddha went to Aṅga,²⁰ a country under Bimbisāra. He went to **Bhaddiya** city and stayed at a grove name **Jatīyavana**. There lived an extremely rich banker, named **Meṇḍaka**.²¹ When he came to know about the arrival of the Buddha in his city, he was quite eager to welcome the Buddha.²² He send his granddaughter, **Visākhā**, along with 500 companions, 500 slaves and 500 chariots, to the Buddha.²³ She stopped the chariots some distance away and approached the Buddha on foot.²⁴ There, after listening to the preaching of the Buddha, Visākhā, the girl of seven, attained *solāpanna* along with her 500 friends.²⁵

Afterwards, Meṇḍaka himself decided to visit the Buddha. Traditionally he was a follower of heretics. The heretics tried in vain to dissuade him from going to the Buddha. Meṇḍaka visited the Buddha and after listening to the sermons by the

20 Mahāvagga, Vin. (6.6.3).

21 That he was extremely rich is being exemplified with various similes in Mahāvagga, Vin. (6.6.1-6.6.2) and Dhammapada (18.10). For a sample, it is said that even his servants ploughed his fields with golden ploughs. He was named Meṇḍaka because he owned golden statue of goats in his backyard. Mahāvagga, Vin. (6.6.2) gives an account where his immense wealth was tested by Bimbisāra. Dhammapada (8.10) mentions his past when he had poured his donations to Vipassī Buddha and a Pacceka Buddha, the result of which he had so much wealth in that present life. Dhammapada (4.8) states that he was one of the five richest treasurers of Bimbisāra, the others being Jotiya, Jatila, Puññaaka, and Kākavaliya.

22 Why the Buddha went to Bhaddiya is an interesting controversy - two different reasons given at two different verses of Dhammapada. In the story of Visākhā, the Buddha went there to enlighten Seta brahmin (see vassa 14), while in the story of Meṇḍaka (18. 10), the Buddha went there specifically to enlighten Meṇḍaka family !

23 Commentaries on Pāli Tipitaka seems to fond of certain fixed numbers. like 3, 7, 20, 80, 84, 120 and 500. Most of the numeric values are expressed in these numbers. Let us look at the above details with lighter side for a moment. If Visākhā had gone there with 500 slaves and 500 chariots, obviously the slaves would not have been riding the chariots; they probable were driving those. This leaves 500 chariots, 500 companions and Visākhā herself. Thus it leaves 500 chariots with 501 riders - a peculiar combination it seems.

24 Dhammapada (4.8).

The story at this point seems little confusing. It is being said that Visākhā was send by Meṇḍaka to welcome the Buddha. In Mahāvagga, Vin. (6.6.3), Meṇḍaka came to know about the glory of the Buddha when he was in Bhaddiya, and that he himself went to meet the Buddha.

25 Dhammapada (4.8).

The commentaries say that she attained solāpanna at seven because she had been showing her interest in Dhamma since the period of Padumathāra Buddha. However, the statement that she was seven at that time is highly questionable. It is reported that she later had 20 children, each of them had 20 each, and each in turn had 20 each ! In the same verse of Dhammapada (4.8), Visākhā is reported to be singing with joy at the completion day of Pubbārāma Vihāra, accompanied with grandchildren. And it had happened during the Buddha's time (and not very late as well, see vassa 20). With this short span of time, how could she have grandchildren and great grandchildren if she was only seven when the Buddha visited Bhaddiya ? Hence, either the statement that she was only seven when she met the Buddha is wrong or the statement that she was singing with joy with grand children at the completion of Pubbārāma is wrong.

Buddha, he attained *sotāpanna*.²⁶ Then he declared himself as a life-long follower of the Buddha.²⁷ He then reported to the Buddha that the ascetics tried to stop him visiting the Buddha. To this, the Buddha said, "It is easy to see the fault of others, but difficult to see own's own. A man explains the fault of others like winnowing chaff in the wind, but hides his own faults as a crafty Fowler covers himself."²⁸

Meṇḍaka invited the Buddha for a meal next day.

On the other day, the Buddha went to Meṇḍaka's residence and preached to his family. Listening to this, Meṇḍaka's wife, son, daughter-in-law and a slave became *sotāpanna*. **Candapaduma**, Meṇḍaka's wife and Visākhā's grandmother, was a great donor and had lotus marks on her left hand and foot, and marks of moon on the right.²⁹ **Dhanañjaya** was Meṇḍaka's eldest son whose wife was **Sumanādevi** - they were the parents of Visākhā. The name of the slave was **Puññaka**.³⁰ After the meal, Meṇḍaka declared his desire to serve the Buddha and his Saṅgha as long as they stayed at Bhaddiya.³¹

After sometime, the Buddha left Bhaddiya and headed for **Anguttarāpa**, another city of Aṅga, without informing Meṇḍaka. When Meṇḍaka came to know about that, he rushed to the Buddha along with abundant food supply, slaves and other necessary commodities. In a forest, he was able to meet the Buddha. Right over there, he invited the Buddha for a meal next day. The very next day, the Buddha with 1200 monks were served with delicious food. Meṇḍaka also offered fresh cow-milk, milked right in front of each monk. Monks were hesitating to accept the milk, milked right in front of them.³² The Buddha told them that they could have it. At the end of the meal, Meṇḍaka asked the Buddha to permit the monks to carry some sort of food since the journey was long and without food and water in many places. To this, the Buddha permitted the monks to have five kinds of juices, viz., milk, curd, sour curd, butter and ghee. He declared that they could carry food in long journeys but should not accept and carry gold and silver.³³

26 Dhammapada (18.10).

27 Mahāvagga, Via. (6.6.3).

28 **Meṇḍakasatthi Vatthu**, Dhammapada (18.10, vs. 252).

29 She is also known as **Paduma**, and is listed as one of the most prominent lay-women of the Buddha's time in **Samayyo Vagga**, **Althaka Nipāta**, **Ang.Nik.** **Visuddhimagga** called her **Candapadumasiri**.

30 Meṇḍaka, Candapaduma, Dhanañjaya, Sumanādevi and Puññaka were five person with great merit in Bhaddiya (Dhammapada, 4.8).

31 Mahāvagga, Vin. (6.6.3).

32 Probably they regarded it as a form of non-vegetarian food or a form of violence.

33 Mahāvagga, Vin. (6.6.3 - 6.6.5).

Āpaṇa

After a long journey, the Buddha reached at Āpaṇa,³⁴ a city in Anguttarāpa. One day, the Buddha went to a nearby woods for an afternoon siesta. A paribbājaka, named **Potaliya**, also appeared there wearing a blanket and carrying an umbrella. He was offered a seat by the Buddha addressing him as a 'house-holder'. To this, he was annoyed, and complained that he had handed over his wealth to his sons, and possessed only food and clothing. Then the Buddha had a long conversation with him regarding true retirement from house-hold life. The Buddha was able to convince him that the senses are never satisfying and should be avoided; that wrong actions (deeds) should be avoided to cultivate right actions.³⁵ Furthermore, the Buddha explained him four types of people in the world - those who praise or condemn rightly and reasonably and those who praise or condemn wrongly and unreasonably. Those who do right things at right time are preferable to other types.³⁶ Convinced, Potaliya declared himself as a follower of the Buddha.³⁷

Kusinārā

From Anguttarāpa, the Buddha left for **Kusinārā**.

In Kusinārā, was living a rich and prosperous person named **Roja Malla**. He was a friend of **Ānanda** there. When he heard that the Buddha, along with Ānanda, was in town, he send a message to Ānanda inviting him for a meal in his home. With permission from the Buddha, Ānanda went to Roja Malla, his childhood friend. After the meal, Roja, a non-believer of the Buddha, offered a half of his wealth to Ānanda, if the latter leaves the Saṅgha. Ānanda refused it and explained him about the

34 It was named because of 20,000 shops (āpaṇas).

35 **Potaliya Sutta**, Maj.Nik. (2.1.4).

36 **Potaliya Sutta**, Calukka Nipāta, Ang.Nik.

37 Following BC, the author has put this event on the fourth vassa.

Potaliya is mentioned as a house-holder of Āpaṇa in Maj.Nik. (1.4) and as a paribbājaka in Ang.Nik. indicating that they might be different. However, the author agrees with Dr. Malalasekera (DPPN, II, pg. 249) that they were one and same. Potaliya mentioned in Maj.Nik. did not liked to be called a 'house-holder' indicating that he might be a paribbājaka. Later in the sutta, he himself admits that he had great honor for a paribbājaka life. Thus, it seems that Potaliya was a paribbājaka but in the outfit of a house-holder, at least during the time when he met the Buddha. Assuming that Potaliya mentioned in two suttas of two Nikāyas are same, the author has joined the two suttas in one event since in both the places, Potaliya had declared himself as a follower of the Buddha at the end. Further more, if two suttas had happened in two different places, the question of 'which one first?' arises. Logically, Potaliya Sutta of Maj.Nik. can be considered earlier, since that is the first time the Buddha had seen him. If we take it granted, it means that he became the follower of the Buddha at the end. But we find him addressed as paribbājaka in the next sutta mentioned in Ang.Nik. ! Note that similar logic is applicable if we regard the first sutta as the second. Hence, once the person mentioned in the two suttas are regarded as the same one, it is more practical to consider that the two events had occurred at same time.

miseries involved in a household life. Ānanda came back to vihāra and told the happening to the Buddha, to which the Buddha related their past lives.³⁸

The Malla rulers of Kusinārā, when heard that the Buddha was visiting their country with 1250 monks, consulted among themselves and passed a resolution making it compulsory for all the Mallas to visit the Buddha. A fine of 500 coins was declared for whosoever failed to do so.

With rule on the head, **Roja Malla** had to visit the Buddha. Seeing him in vihāra, Ānanda was much pleased, but soon got disappointed when Roja declared that he was there out of compulsion. Ānanda asked the Buddha to convert his friend's view. Roja went to the room where the Buddha was staying. After a long sermon by the Buddha, Roja realized the truth of nature. Roja was so pleased that he asked the Buddha for a boon that the monks should accept hospitality only from him ! It was refused, however. He was asked to take his turn with others in showing hospitality to the Saṅgha. And Roja found that he had to wait for very long for his turn, since most of the Mallas were rushing to pay respect and show hospitality to the Buddha and the Saṅgha. He also found out that monks did not have green vegetables and pastries. Unwilling to wait in the queue for such a long time, he wished to offer the same to the monks. The monks hesitated to take extra food, but when permitted by the Buddha, they accepted the offering of Roja Malla.³⁹

After a few days, **Roja Malla** visited Ānanda and offered him linen-cloth. Ānanda was in need of the same. Knowing this, the Buddha said that the monks could trust a person whom he had seen, met, talked, lived, and knew that he would be happy by accepting the offering.⁴⁰

From Kusinārā, the Buddha went to Sāvatti.

38 *Vaccanalkha Jātaka* (No. 25). This incident must have happened before Roja was converted by the Buddha, since immediately after the conversion, he had become deep follower of the Buddha (*Mahāvagga*, Vin.(6.6. 7)), probably attaining solāpanna. *Jātaka* mentions this incident to have happened in Jetavana. But since, Roja was an inhabitant of Kusinārā, most probably this incident could have happened in Kusinārā.

39 *Mahāvagga*, Vin. (6.6.7).

40 *Mahāvagga*, Vin. (8.5.4). Evidently this event had happened after Roja was converted by the Buddha. BKRP (III, pg. 185) says that it was a silk pillow rather than a linen-cloth that was offered to Ānanda. The interpretation of five characteristics of a trustworthy person slightly differ in the accounts given by different authors.

Thūña (Kosala)

On the way, the Buddha arrived at **Thūña**, a brahmin village in Kosala country.⁴¹ The villagers were unbelievers, having negative attitude towards the Buddha. When they heard that the Buddha was coming to their village, they covered all wells except one and decided not to offer anything to the monks.⁴² Unable to get any offering, the Buddha took a seat underneath a nearby tree. Other monks followed him. A slave woman, who had come to fetch water, saw them. She went forward and offered water to monks. Later, when she went back to home, her master found out that she had violated the rule by offering water to unwanted guests. The poor slave was beaten to death by his master.⁴³ The Buddha, sitting underneath a tree, asked Ānanda to fetch some water from a well. When Ānanda went to the well, he was surprised to see the well filled with clear water. He reported that to the Buddha. The Buddha said, "Why is a well needed when water is available all the time. What else is needed when sensual desires have been rooted up."⁴⁴

Sāvatti

The Buddha arrived at Sāvatti.

A monk, misunderstanding the Buddha's view of social life, went to the Buddha wearing a robe made of special grass, to exhibit his unattachment. This was unapproved by the Buddha. The Buddha also banned wearing robes made of wood, hair, feathers, animal skin, etc.⁴⁵

41 The Buddha came here, Udāna account says, after his visit to Mallas. Thūña is said to be a brahmin village of Mallas in the same account. In Vimānavatthu, it is said to be a brahmin village in Kosala. The two sources are referring to the same place as the events mentioned are one and same. Dr. Malalasekera seems to be right in saying that it was a village of Mallas in Kosala country. Thūña lied on the western boundary of Majjhimadesa.

42 Vimanavatthu says that the brahmins even removed all boats from river which the Buddha had to cross; and that the Buddha went there, with the monks, through air.

43 The story of the slave-woman offering water to the Buddha in Thūña is given in Nāvā-Vimāna Vaññāñā, Vimāna Vatthu. It is said that water in her pot did not decrease at all even after offering all the monks. It is also said that after she was being killed by his master, she was born as a dev in Tāvātimsa heaven; that she later visited the Buddha and attained sotāpanna after listening to the Buddha.

Probably the whole story of the slave-woman offering water to the Buddha is imaginary as we find the Buddha asking Ānanda to fetch water from a well just after the offering by the slave-woman. Furthermore, the account of the slave-woman is not mentioned in Udāna at all.

44 Udāna (7.9). The incident is also given in Nāvā-Vimāna Vaññāñā, Vimāna Vatthu. The incident was probably of earlier period as we find the whole village to be hostile towards the Buddha and his philosophy. The Buddha went there after his journey to Malla countries, according to Udāna.

Vimāna Vatthu adds that the well overflowed and nearly caused a flood in the village. Seeing the miracle, it continues, the villagers got converted, went to the Buddha and asked for forgiveness, and invited the Buddha to stay there.

45 Mahāvagga, Vin. (8.8.2). According to the series of rules given in the source, this event seems to have happened in Sāvatti, TND.

An elephant trainer, named **Sena**, heard the Buddha preaching in Sāvatti and entered the Saṅgha. His brother **Upasena** also joined the Saṅgha. Very soon, both brothers attained arhatship.⁴⁶

Vesāli

After some time, the left for Vesāli.

While the Buddha was staying at Kutāgārasālā, the Licchavis **Sālha** and **Abhaya** went there to ask him about the two ways defined by most scholars for salvation, namely, the purity of morals and self-mortification. Only the first one was approved by the Buddha. Both the Licchavis left without making any comment.⁴⁷

Kapilavattu

While staying at Vesāli, the Buddha got the message that his father **Suddhodana** was seriously ill and was about to die. The Buddha hurried towards Kapilavattu. There the Buddha preached to his dying father Suddhodana, who attained arhatship just before his death. Thereafter Suddhodana died.⁴⁸

Vesāli

Soon afterwards, the Buddha went back to Vesāli.

Vimalā was a courtesan of Vesāli. One day, she saw **Moggallāna** begging alms around the city. Loving the thera, she followed him up to the vihāra to try to entice him. Moggallāna rebuked her, "The beauty of your body is only external. Inside the body is filled with filth." Vimalā got very shy and admitted, "Yes ! That is true. But even so, people fell in it like an old ox falls in a swamp." The thera commented,

46 Theragāthā (Vijāṣeṇa, No. 206). Evidently occurred prior to the twin miracles of the Buddha (see vassa 6) when their nephew joined the Order under them.

There is another thera by the name of Upasena who was a nephew of Tebhātika Jatilas. Upasena mentioned here is an elephant trainer of Kosala.

47 **Sālha Sutta**, Cattuka Nipāta, Ang.Nik. TND.

48 Therīgāthā Atthakathā (see BKSaC, 1. pg. 16). It is mentioned that Suddhodana expired while the Buddha was spending the fifth vassa in Vesāli. But evidently this event occurred before Shakyā Koliya war on Rohini river, which occurred in the month of Jēṣṭha. The Buddha went to Vesāli to start the fifth vassa after refusing Gotamī's permission to make Bhikkhūñi Order, an event that occurred after Suddhodana's death. Furthermore, if we grant the view that the Buddha was spending the fifth vassa in Vesāli at that time, we will have to accept that the Buddha was absent from the vassa place for a long period of time. It seems, therefore, that the event occurred in the fifth year of the Buddha's enlightenment (the fourth vassa) rather than in the fifth vassa.

"One who tries to paint the sky will certainly fail. I am like a sky, unaffected by any lure." Vimalā then became a lay-devotee of the Buddha.⁴⁹

Sāvatti

After spending some time in Vesāli, the Buddha went to Sāvatti.

One day, king **Paṇḍinādi** ordered to put a group of criminals in chain. Thirty monks who had come to see the Buddha at Jetavana saw those chained criminals. This they reported to the Buddha. The Buddha said, "The wise do not take bonds made of iron, wood or hemp as strong bonds; the bonds of property and family are stronger bonds." The Buddha added that getting freed from these bonds give good results, and related a past story.⁵⁰

(The Buddha visited Shree Lanka for the second time.)⁵¹

In the month of Jetha, while the Buddha was staying at Jetavana, there was a great dispute between **Shakya** and **Koliya** clans, the relative tribesmen of the Buddha, regarding distribution of water of **Rohini** river, that flows between the two countries. The dispute first arose between farmers who were trying to get sufficient water from the drying river only for themselves, which soon became an state issue. A war was declared by the Shakyans of Kapilavatthu as well as by the Koliyans of **Koliya**.⁵²

The Buddha was staying at Jetavana at that time.⁵³ Knowing the dispute and the preparation of war between his kinsmen, the Buddha left for Kapilavatthu alone.⁵⁴

49 Theragāthā (**Moggallāna**, No. 263, vs. 1153-1160); Therīgāthā (Vimalā, No. 39). The event might have occurred while Moggallāna was young and attractive. Vimalā later entered the Order, and since she only became lay-disciple in the cited event. It seems that the event had occurred before the Bhikkhuṇī Order was established.

The name of the courtesan is not given in Theragāthā, but is found in Therīgāthā.

50 **Bandhana Sutta**. Sam.Nik.(3.1.10) **Bandhāngāra Vatthu**. Dharmapada (24.4. vs. 345-346): **Bandhanāgāra Jātaka** (No. 201). The incident, according to the commentary on Sam.Nik. was occurred after the loss of king's turban diamond, but Jātaka mentions not only of thieves but also of killers.

51 Mahāvamsa says that the Buddha, in the fifth year of enlightenment paid his second visit to Shree Lanka.

This visit, apparently, is a hypothetical traditional believe only.

52 Some commentaries state that the dispute arose when exchange of water pots took place unknowingly among some slave girls who had come to fetch water from Rohini river (e.g. Papañcasudani and Ang.Nik. Atthakathā; see BKSaC, I, pg. 20). Buddhaghosa, however, did not agree with this reason (see Kuñāla Jātaka, No. 536).

53 **Rukhādhamma Jātaka** (No. 79). See also Kuñāla Jātaka (No. 536). Sutta Nipāta Atthakathā states that the Buddha was staying at Kapilavatthu at that time (BKSaC, I, pg. 20).

54 It is said that the Buddha flew over the spot of war from Jetavana, which seems imaginary.

Kapilavathu

The Buddha arrived at Kapilavathu late at night. Mahānāma Shakya visited the Buddha and was asked by the Buddha to arrange lodging for the night. Mahānāma suggested the Buddha to spend the night at the hermitage of **Bharaṇḍu Kālāma**. The Buddha spend the night at the hermitage of Bharaṇḍu Kālāma, an old friend of the Buddha. Next day in the morning, Mahānāma visited the Buddha. The Buddha told him three kinds of teachers - those who have controlled senses, but not sense organs and feelings; and those who have controlled senses and sense organs, but not the feelings; and those who have controlled all three. "Would their conclusions coincide or differ?" was the question asked by the Buddha to Mahānāma. Bharaṇḍu claimed that they would be same, whereas the Buddha said that they would differ. Feeling humiliated in front of Mahānāma, Bharaṇḍu left Kapilavathu, never to come back again.⁵⁵

During day time, when Shakyans and Koliyans were ready to start the battle, the Buddha appeared in the scene.⁵⁶ Both parties hesitated to attack in the presence of the Buddha. Taking seat on a sandy shore, the Buddha asked the rivals of the battle whether the water, for which they were fighting, or their blood was precious. "The blood!" was the answer. "Then why do you want to shed precious blood for free water of the river?" the Buddha asked. The Buddha told them a past story to exemplify that there is no fun in enmity,⁵⁷ and another past story to convince them not to follow others blindly,⁵⁸ and another past story to show them how somebody can misjudge the enemy's strength,⁵⁹ and another past story to tell

55 **Bharaṇḍu Kālāma Sutta**, *Tika Nipāta*, Ang.Nik. Probably, Mahānāma had already become a king of Kapilavathu by that time. It should have happened after the passing over of Siddhodana, the father of the Buddha, since the Buddha had to seek for a lodging in his own home town. Neither the incident could have happened late in the life of the Buddha, when Mahānāma had become a powerful king of Kapilavathu and a prominent follower of the Buddha, as he himself could have offered his place to the Buddha for a night accommodation. This probably is the first service rendered to the Buddha by Mahānāma. Keeping this in mind, and that the Buddha was alone at that time, and that the visit to his kinsmen who were disputing on Rohini river by the Buddha was also made alone without any followers, it seems logical to place this incident at this particular place. In this context, probably *Sutta Nipāta* *Atthakathā* was right that the Buddha was at Kapilavathu when Rohini river dispute occurred.

Bharaṇḍu Kālāma is mentioned as a follower of Ālāra Kātāma, who was studying there when Siddhattha was there (Ang.Nik. *Atthakathā*, see DPPN (II, pg. 363)).

The sutta has been treated as an important one by most critics.

- 56 **Kuṅāla Jātaka** (No. 536) says that the Buddha sat in the air, and in order to frighten the warriors, radiated black rays.
- 57 **Phandana Jātaka** (No. 475).
- 58 **Daddhava Jātaka** (No. 322). But this Jātaka was told in Jetavana because of a non-believer of the Buddha. Probably it was told more than once.
- 59 **Latukika Jātaka** (No. 357). But this Jātaka was told because of Devadatta. Probably it was told more than once. This Jātaka was also told during the dispute in the Order in Kosambi (see vassa 9).

them that the unity is the strength,⁶⁰ and yet another past story to clarify that split group is vulnerable.⁶¹ The Buddha added that he did not like people in war, and only those go for such things who had not seen impermanence of nature.⁶² He said, "Those live happily who live without hate amongst hatefuls."⁶³ The Buddha related their common ancestral stock. Thus the Buddha was successful in averting the war between the two states.⁶⁴

Being grateful to the Buddha, both Shakyans and Koliyans offered 250 youths each for the Buddha's mission. The Buddha went to Mahāvana of Kapilavatthu with 500 new monks. The Buddha used to go for alms to Shakyans and Koliyans on alternate days. But the young monks were not happy in the Saṅgha. Their wives were also trying to entice them back. Realizing their reluctance, the Buddha decided to convince them. For this, they were taken to remote north (the Himalayas), and preached them sermons along with a past story to convince them.⁶⁵

The Buddha with 500 convinced monks came back to Mahāvana of Kapilavatthu once again. There they developed insight.⁶⁶ On the same day in a big assembly,

60 **Rukhadhamā Jātaka** (No. 74).

61 **Sammodamāna Jātaka** (No. 33). Also called Vattaka Jātaka.

Kuṅāla Jātaka gives a detail story of the dispute over Rohini river including the name of five Jātakas (past stories) mentioned here, and states the name of the last past story as Vattaka Jātaka. Most scholars have considered Vattaka Jātaka (No. 35) as the story mentioned by Kuṅāla Jātaka. But not only the reason for telling the story is different but also the past story is not appropriate for the situation. The Vattaka Jātaka mentioned in Kuṅāla Jātaka must be Sammodamāna Jātaka (No. 33) which was told during Shakyans and Koliyans dispute, and whose story was suitable to exemplify that unity is the strength. According to the story, a group of quails having unity fell in a net put by a fowler. When all quails flew at the same time, they managed to take the net along with them in the air. Later, they quarreled. The unity was broken. And they were not successful in flying along with the net of the fowler.

Note that commentaries on Dhammapada and Sutta Nipāta also refers Sammodamāna Jātaka as Vattaka Jātaka.

62 **Attadaṇḍa Sutta**, Sutta Nipāta (4.15).

63 **Nālikajhāvūpasamana Vatthu**, Dhammapada (15.1, vs. 197-199).

64 The detail of the incident is found in Kuṅāla Jātaka (No. 536), Dhammapada (15.1) and various other commentaries. Reference can also be found in the Jātakas, suttas and verses mentioned as notes to the incident described.

65 Kuṅāla Jātaka (No. 536), it was told on the bank of Kuṅāla lake in Himalayas.

The Jātaka illustrates dark side of women. It also mentions famous five characters of Mahabharat, viz., Arun, Nakul, Bhim, Yudhishtir and Sahadev, in the context that their common wife was sinful (name Draupadi is not mentioned). At the end of the sermon, 500 monks attained various levels of path, but none became arhat.

Personally, the author feels that the story of taking 500 monks to Himalayas (who were taken there by supernatural power, it is said) is quite imaginary.

66 All of the 500 monks became arhats at that time. The Devas from various realms assembled there on the same day, i.e. the full moon day of Jestha month. The Buddha told **Mahāsamaya Sutta** (see Kuṅāla Jātaka, No. 536; Mahāsamaya Sutta, Dīgha Nik. (2.7) and its commentary). Mahāsamaya sutta gives a list of Devas, which might be of some interest to historians.

the Buddha was asked⁶⁷ as to who is a calm person. "One who is free from craving, anger, etc. is calm and peaceful," replied the Buddha.⁶⁸ To another question, the Buddha said, "The cause of disputes and contention is dispute and attachment."⁶⁹ **Pajāpati Gotamī**, who was also present in the assembly, had firmly decided to renounce the world after listening to that sermon.⁷⁰ To another question, the Buddha said, "One who condemns other sects is a fool. Truth is one. Hence dispute is useless. One who claims his sect as superior, and others inferior, is a person full of attachment."⁷¹ Further, the Buddha explained, "If a sect becomes really inferior by saying so by other sects, then none of the sects in the world is superior since every sect condemns others. A wise always tries to get rid of attachment."⁷² Commenting on the qualities of a real monk, the Buddha said, "He should seek for peace internally, should be energetic, and should not believe in superstitions."⁷³ The Buddha added, "He should not believe in omens, dreams, etc., and should sub-duce his passion, and should be liberated from all bonds."⁷⁴

The Buddha then went to stay at Nigrodhārāma Vihāra of Kapilavattu with the monks.

In a few days, a Shakyā named **Meghiya**, a to be attendant of the Buddha, joined the Saṅgha.⁷⁵

After some days, the Buddha decided to live alone for some time. He retired for his siesta in Mahāvāna, Kapilavattu. A thought occurred to the Buddha that he should look after the new comer monks tenderly, as a mother cared for her children. The Buddha went to Nigrodhārāma in the evening time and inspired the monks saying, "Living on alms is the most inferior of all livings. But you are living on alms. Why? Not because of fear and happiness, but being energetic to get rid of sufferings."⁷⁶

67 The questions following had been stated as being raised by gods present in the assembly after Mahāsamaya Sutta (Sutta Nipāta Athakathā, see DPPN (II, pg. 565)).

68 **Purābheda Sutta**, Sutta Nipāta (4.10).

69 **Kalahavivāda Sutta**, Sutta Nipāta (4.11).

70 Therigāthā Athakathā (DPPN, I, 535).

71 **Cullavyuha Sutta**, Sutta Nipāta (4.12).

72 **Mahāvuyha Sutta**, Sutta Nipāta (4.13).

73 **Tuṅṅaka Sutta**, Sutta Nipāta (4.14).

74 **Sammāparibbājanīya Sutta**, Sutta Nipāta (2.13). Also called **Mahāsamaya Sutta** (Sutta Nipāta Athakathā).

75 **Theragāthā** (Meghiya, No. 66). Probably the place was Kapilavattu of which he was a resident. TND.

76 **Piṇḍola Sutta**, Sam.Nik.(21 .2.3.8). Most probably it happened when 500 monks entered the Order, in Kapilavattu. Sahampallī Dev is also mentioned in the sutta who appears in the scene to confirm the Buddha's idea of visiting the newly entered monks.

Pajāpati Gotamī, who had lost her husband lately, had a strong desire to recluse the world, specially after listening to Kalahavivāda Sutta. On the other hand, wives of 500 Shakyān and Koliyān youths, knowing that it was impossible for them to recall their husbands back to household lives, decided to enter the Saṅgha as well.

Pajāpati Gotamī, with 500 householders, visited the Buddha in Nigrodhārāma and asked for permission to be ordained as nuns (bhikkhūñī). This was refused thrice by the Buddha. Gotamī was much embarrassed by the refusal.

Vesāli

The Buddha left for Vesāli. There he was joined by Ānanda, Sāriputta, and other prominent monks.⁷⁷

The fifth vassa of the Buddha started in Vesāli at Kutāgārasālā of Mahāvana.



⁷⁷ They were not present during the Buddha's last visit to Kapitavattu, but we see them during and after the fifth vassa in Vesāli.

Vassa Five (Vesāli)

Vesāli

In Kapilavatthu, **Pajāpati Gotamī** had not given up her desire to enter the Saṅgha. She, with her 500 companions, had barbers to cut off their hair, and wearing yellow robes, followed the Buddha to Vesāli on foot. After covering a distance of 51 leagues, 80 years old woman, arrived at Vesāli with her companions. The news of her determination spread far and wide.

Arrived at Kutāgārasālā of Vesāli, all women had passive protest (*dharna*) outside the vihāra. This was noticed by **Ānanda** and was much sorry to see the scene. He went to the Buddha, on behalf of the self-ordained women, and asked to permit bhikkhūnīs in the Saṅgha. The Buddha refused it thrice. To this, Ānanda commented that even a woman could attain the highest fruit of salvation, and Pajāpati Gotamī had done a great sacrifice to bring up the Buddha.

To this, the Buddha had to accept the proposal of accepting bhikkhūnīs into the Saṅgha, given if they follow eight rules, called **Garudhamma** - 1) a bhikkhūñī, however elder she was, would be regarded as junior to a bhikkhu; 2) a bhikkhūñī should not spend vassa in premises not occupied by monks; 3) every fortnight, a bhikkhūñī would have to ask about the date of *uposatha* and admonition from monks; 4) after every vassa, a bhikkhūñī would have to ask the monks about any rule that she had overruled; 5) a bhikkhūñī would have to confess, in case of an religious offense (*saṅghādisesa*), both in front of bhikkhūnīs and bhikkhus; 6) after two years of practice of 6 dhammas (the Five Precepts plus afternoon meal), a candidate should ask both Bhikkhu and Bhikkhūñī Saṅgha for higher ordination; 7) a bhikkhūñī should never rebuke or abuse a monk; 8) a monk could well comment on a bhikkhūñī.¹ These rules were accepted by Pajāpati Gotamī. When their acceptance were reported to the Buddha, he said, "My ministry could

1 The eight Garudhamma rules, which seem to be quite opposite to the Buddha's view of woman's equality, is quite disputable. It appears that these rules were added only later, as can be seen by certain clues. Firstly, this is the only occasion, as far as the author knows, where the Buddha had laid down rules without any cause or necessity to create those rules, which is contrary to the idea of the Buddha who claimed that he formulates a rule only when any action is done that necessitates such a rule. Furthermore, some of the topics mentioned during this event like pavāraṇa, banning afternoon meals, etc were formulated later than this event (see discussion in appropriate chapters for justification).

have prolonged for a thousand years, but with the advent of nuns, it would last only for 500 years."²

Thus **Pajāpati Gotamī**, the step-mother of the Buddha, became the first bhikkhuñī in Bhikkhuñī Saṅgha. She went to see the Buddha after that, and asked what should she do with her companion Shakyan women. The Buddha gave her sermons³ and announce a rule that monks could ordain nuns. All Shakyan women were thus ordained by monks as bhikkhuñīs.

In a couple of days, **Pajāpati Gotamī** visited the Buddha at Kutāgārasālā and asked to preach his teachings in brief. The Buddha evangelized, "Any opinion that leads to attachment, craving, crowd, idleness, and miserable life, is definitely not mine. The opposites, of course, are my sermons." With this core of concept in mind, she practiced very hard and firmly, until she attained arhatship, an achievement made within relatively short period of time. And she praised the Buddha, "Because of the Buddha, I have freed myself from all the bonds."⁴

A wicked and hypocrite brahmin once climbed up a tree near the city gate of Vesālī and kept himself upside down mimicing a bat on a branch of a tree. From that awkward position, he used to demand offerings from the passers by, threatening to kill himself and to destroy the city if his requests were not fulfilled. The people of Vesālī used to give offerings as demanded to the cheat. The monks reported the situation to the Buddha. The Buddha related this to a past story of a false ascetic who used to consume lizard meat and whose hypocrisy was detected by the lizard king.⁵ The Buddha, at the end, added, "What is the use of matted hair or antelope skin? Cleaning or showing off externally has no meaning."⁶

After a few days, there arose question among nuns about the ordination of **Pajāpati Gotamī**. Some of them began to comment that Gotamī had not any teacher and was

2 Cullavagga, Vln. (10.1.1-10.1.2). **Gotamī Sutta**, Athaka Nipāta, Ang.Nik. (pg. 346). Mention is also made in Dhammapada (28.8).

The comment that the Buddha's ministry will last only for 500 years because of bhikkhuñīs was probably added later, as the Buddha himself did not approve soothsaying.

3 **Señkhitta Sutta**, Athaka Nipāta, Ang.Nik. The subject of the sutta points that it had occurred just prior to the attainment of arhatship by Pajāpati Gotamī.

4 Therīgāthā. (Mahā-Pajāpati Gotamī No. 55. vs. 157-162): various commentaries (see BKSaC, I. pg. 35). Apparently, Pajāpati Gotamī became arhat before other bhikkhuñīs raised doubt about her legal ordination.

5 This Jātaka story is similar to Godha Jātaka (No. 325). But according to Jātaka Atthakathā Godha Jātaka was told because of a hypocrite monk.

6 **Kuhakabrahmaṇa Vatthu**, Dhammapada (26.11. vs. 394). His name was probably **Kuhaka** brahmin. TND.

7 Dhammapada (26.8) says that those nuns did not participate in *uposatha* and *pavāraṇa* with Gotamī. This might be exaggeration as the rule of *pavāraṇa* probably was not laid out by that time.

not ordained properly. Thus the nuns started disregarding Gotamī as a true bhikkhuñī. Gotamī reported that to Ānanda, who in turn, reported the same to the Buddha. In front of the protesting nuns, the Buddha declared that Gotamī was a true bhikkhuñī⁷ and he himself was her preceptor, and added that she was free from all sin (an arhat). The Buddha added, "He is a real brahmin who does no evil in deed, word or thought."⁸

One day, in an assembly of monks, the Buddha said, "If other ascetics ask you, you should answer that all subjects have desire (*chanda*) as their root. They originate in attention, they are caused by contact, their nexus is feeling, concentration is their chief state - of all things, emancipation is the most precious."⁹

After a few days, when nuns felt that they were being treated as inferior to monks, **Pajāpati Gotamī**, on their behalf, went to Ānanda to take out the first rule of Gurudhamma (i.e., even a young monk will be senior to the an elder nun) for the sake of nuns. This Ānanda requested to the Buddha who denied the request on the ground that other sects and society might not accept it.¹⁰

One day, Ānanda asked the Buddha about the enlightenment by Pacceka Buddhas. The Buddha said, "Do not harm anybody. If you can not find a wise friend, roam alone like a rhino. Be powerful, energetic and awake like a rhino."¹¹

On another day, **Pajāpati Gotamī** visited the Buddha and asked him what should bhikkhuñīs do if the rules formulated for nuns differ from those formulated for monks. To this, the Buddha said, the bhikkhuñīs should act as the rules that were formulated for them.¹²

The fifth vassa of the Buddha was completed at Kutāgārasālā in Mahāvana, Vesālī.

8 **Mahapajāpatigotamī Vatthu**, Dhammapada (26.8, vs. 391); Cullavagga, Vin. (10.1.3).

Dhammapada account states that the protesting nuns went to the Buddha directly to express their doubt about the true ordination of Gotamī.

9 **Mūlaka Sutta**, Dasaka Nipāta, Ang.Nik. PND. TND.

10 Cullavagga, Vin. (10.1.4).

11 **Khaggaveleāna Sutta**, Sutta Nipāta (1.3).

Some of the verses resemble with Dhammapada verses (23.7, vs. 328-329). TND. PND.

12 Cullavagga, Vin. (10.1.6).

In a few days, a Licchavi warrior prince, named **Piyañjaha**, joined the Saṅgha and soon achieved arhatship. Thereafter he expressed, "Be humble amidst proudy people".¹³

Another resident of Vesāli, **Suyāma**, a well known Vedic brahmin, listened to the Buddha and entered the Saṅgha. He attained arhatship while his head was being saved. He uttered with joy, "I have no proud, ill-desire, doubt or frustration."¹⁴

Kuṇḍadhāna Vana (Koliya)

From Vesāli, the Buddha left for Koliya countries to spread the Dhamma. He reached at **Kuṇḍadhāna Vana**, a forest near **Kuṇḍiya** city of Koliya country and spend some time over there.¹⁵

Sajjana (Koliya)

In a nearby village of Koliya, named, **Sajjana**, was dwelling a well reputed Koliyan princess, called **Suppavāsā**. She was pregnant for seven years and was suffering from delivery complication for seven days. When she had giving up her hope for living, she heard about the Buddha's arrival in a nearby village, and she asked her husband, **Mahāli** Licchavi,¹⁶ to pay reverence to the Buddha on her behalf. **Mahāli** went to Kuṇḍadhāna Vana and met the Buddha. The Buddha listening to the story, blessed his child. At the same time, Suppavāsā gave birth to a lovely child without pain. Quite impressed, Suppavāsā and Mahāli invited the Buddha for seven days for meal in their residence in Sajjana.¹⁷

At that time, a follower of the Moggallāna had already reserved the Buddha and his Saṅgha for meals. But the Buddha send **Moggallāna** to the follower of his to postpone his meals so that Suppavāsā could serve the Saṅgha. When Moggallāna approached the donor of the alms to postpone his schedule, the latter asked that he would do so given if Moggallāna took guarantee of his life, his wealth and his devotion till his turn arrived. Moggallāna said that he could give guarantee of the first two, but not about devotion. To this, the lay devotee agreed to postpone his schedule of alms in order to give way to Sappavāsā.¹⁸

Suppavāsā, thus got opportunity to serve the Buddha and the Saṅgha for seven days. On the first day, after the grand meal at the residence of Suppavāsā, the

13 Theragāthā (Piyañjaha, No. 70, vs. 76). TND.

14 Theragāthā (Suyāma, No. 74, vs. 74). Also known as Suyāmana.

15 Mucalinda Vagga, Udāna (2.8).

16 Apadāna states that Mahāli was the husband of Suppavāsā, but Ang.Nik. mentions her husband as a Shakyan prince, whereas Udāna mentions him as a Koliyan noble.

17 Udāna Atthakathā. Suppavāsā invited the Buddha for meals eleven days after the birth of Sīvali (BKM, I, 308). But Asātarūpa Jātaka (No. 100) mentions that it was on the same day of the birth.

18 Mucalinda Vagga, Udāna (2.8).

Buddha preached, "Those who offer meal, in effect, offer four things, namely, life, beauty (health), happiness and strength".¹⁹ Suppavāsā attained *sotāpanna*.²⁰ On the seventh day, Suppavāsā brought her newly born son, to be famed as *Sīvalī*, to pay homage. The child felt quite happy with *Sāriputta*.²¹ Suppavāsā was much delighted. When asked by the Buddha whether Suppavāsā would like to have more sons like *Sīvalī*, who came to the world after such a painful delivery, Suppavāsā asserted and added that she would be more than glad to have seven sons like *Sīvalī*. To this the Buddha said, "Unaware, people take sufferings as happiness."²²

Suppavāsā was a prominent female devotee of the Buddha, and was later described by the Buddha as the foremost among those who gave excellent alms.²³

Sāvathī

From Koliya, the Buddha went to Sāvathī.

A merchant from *Suppāraka*, a famous sea port and the capital city of *Sunāparānta* country, was visiting Sāvathī at the same time with a great caravan. He heard the Buddha preaching in Jetavana and decided to enter the Saṅgha. He ordered his fellowmen to hand over all his belongings to his younger brother in *Sunāparānta*, and he himself joined the Saṅgha. His was known as *Puñña*.

After a few days, *Puñña* felt that he should return back to his home town in order to practice the Dhamma. With this resolution in mind, *Puñña* went to the Buddha and asked to give him a short discourse. The Buddha told him to avoid finding delight in pleasures of the senses. *Puñña* expressed his wish to dwell in *Sunāparānta*. To this, the Buddha warned him that the people over there were fierce and violent. *Puñña* declared that no matter whatever they would do to him, he would never cultivate enmity towards them and that he would rejoice to be of some use to them. The Buddha was much pleased and encouraged *Puñña* further for his missionary spirit. *Puñña* went to *Sunāparānta* for his religious mission.²⁴

19 *Suppavāsā Sutta*, *Cattuka Nipāla*, *Ang.Nik.* (pg. 64).

20 *Ang.Nik.* *Atthakathā* (BKM, I, pg. 304).

21 *Asālarupa Jātaka* (No. 100) and *Udāna* account say that the seven days old child was chatting with *Sāriputta*.

22 *Mucalinda Vagga*, *Udāna* (2.8); *Asālarupa Jātaka* (No. 100); *Dhammapada* (26.31, vs. 414); *Theragāthā* (*Sivali*, No. 60).

23 *Etadagga Vagga*, *Ekaka Nipāla*, *Ang.Nik.*

24 *Puññovāda Sutta*, *Maj.Nik.* (3.5.3); *Puñña Sutta*, *Sam.Nik.* (34.2.4.5). Since *Puñña* died within one year of his ordination, and since the Buddha visited *Sunāparānta* on the sixth vassa on the invitation of *Puñña*, this event should have occurred late in the sixth vassa in *Jetavana*.

25 *Apadāna* (BKSaC, I, pg. 170). In the verses, she herself has claimed that it occurred after five years of leaving her husband.

Meanwhile, **Bhaddā Kāpilānī** was living a life of a non-Buddhist nun in a non-Buddhist nunnery near Jetavana. She had been living there for five years since she had left her house and had departed from her husband Pippali, then famed as **Mahā-Kassapa** there in the Buddha's Saṅgha. When she heard that the Buddha had allowed bhikkhūnīs in her Saṅgha, Bhaddā also got ordained under Pajāpati Gotami.²⁵ Pretty soon, she attained arhatship and uttered, "Just like Mahā-Kassapa, I have also conquered the wrath of death."²⁶

Kuṇḍadhāna therā, who was dwelling in Sāvathī, used to be humiliated by his fellow monks and lay devotees since he was constantly followed by a woman who was visible to everybody except him. When king **Pasenadi** heard about it, he decided to test the therā himself. The king checked the therā, and finding him blameless after investigation, asked the therā to visit his palace for alms everyday so as to minimize humiliation caused by the woman shadow following him. After a few days, being irritated, Kuṇḍadhāna turned out to be abusive. One day, the Buddha, residing at Jetavana, told him to be patient and that the woman shadow was a remnant of an evil deed of his in his past life. The Buddha added, "Harsh talk is cause of trouble. Be calm and quiet and you will realize nibbāna."²⁷

Kuṇḍadhāna tried hard, and in a few days, he was successful in achieving arhatship. He expressed his joy saying "One who gets rid of five attachments could cross the river of *samsāra* (the world)."²⁸

A poor girl of Sāvathī, who had recently lost her father being killed by robbers, visited Jetavana and offered a bunch of mangoes to the Buddha and the Saṅgha in the name of his late father. She had done that so that the virtue of her donation could be transferred to his late father. The Buddha accepted the offering.²⁹

26 Therīgāhā (Bhaddā Kāpilānī, No. 37, vs. 63-66).

27 **Kuṇḍadhānatherā Vatthu**, Dharmapada (10.4, vs. 133-134). This event should have occurred when Kuṇḍadhāna had not attained arhatship; and Pasenadi had turned out to be good follower of the Buddha by that time.

28 Therāgāhā (Kuṇḍadhāna, No. 15, vs. 15). He apparently attained arhatship before the Buddha went to Sunāparānta for the sixth vassa.

29 **Ambavana Petavatthu**, Pelavatthu (BKPK, pg. 36). TND. The story of her father is given as follows :

He was a merchant of Sāvathī. Unfortunately, he not only lost his wealth but also his wife very soon. His daughter was the only living relative of his. One day, by taking loan from somebody, he went for trading with a caravan and made considerable profit. When coming back, they were attacked by robbers. He managed to hide under a tree and buried his money there. Unfortunately, he was later spotted by the robbers and killed him right on the spot. The incident was reported to his daughter in Sāvathī. The poor girl had to live upon by working for relatives. One day, she decided to offer something in the name of her late father and hence went to Jetavana.

Nanda therā, younger brother of the Buddha and son of Pajāpati Gotamī, was not enjoying his life as a recluse at all. He was made to enter the Saṅgha while he was about get married with the most beautiful girl in town, his own sister, **Janapada-Kalyāṇī Nandā**. He had lost his weight considerably remembering her. He expressed his unwillingness to live as a monk to a fellow monk. The monk reported that to the Buddha. When inquired by the Buddha, Nanda confessed that he could not forget princess Nandā whom he had left without information and had entered the Saṅgha. Then the Buddha took Nanda to Tāvātimsa heaven with his magical power. On the way in Himalayas, the Buddha showed Nanda the charred remains of an old she-monkey and asked whether Nandā was more beautiful than that. Then, in the heaven, the Buddha showed him beautiful nymphs. When asked to compare, Nanda declared that his Nandā was like an old she-monkey compared with those nymphs. The Buddha promised him one as wife if he would live a monastic life. Nanda agreed. They returned back to Jetavana. The Buddha told the event to other monks.³⁰ The fellow monks of Nanda started to laugh at him commenting that Nanda was wearing a robe only to get married with a nymph. Greatly ashamed, Nanda strove harder and harder with all his courage and was able to attain arhatship.³¹ There upon, Nanda therā went to the Buddha and freed the Buddha from his promise. The Buddha then said, "One who has crossed the filthy river, who has taken out thorn of sensual desire, one who is not unattached, is a real bhikkhu."³²

Some days later, when teased by fellow-monks, Nanda expressed his unwillingness to return to a household life. Considering that Nanda was boasting about the attaining of arhatship, the monks went to the Buddha and reported. The Buddha confirmed Nanda's achievement and exhorted, "The nature of Nanda before was like an weekly roofed house, but now, he had grown to be like a well-roofed one. Just as rain can not penetrate a well-roofed house, so also, passion (*rāga*) can not penetrate a rightly cultivated mind."³³ To the monks who were amazed at the way Nanda attained his goal of life, the Buddha told that Nanda had been encouraged like that before as well, and related Nanda's past life story.³⁴

She did visit the Buddha later as well.

- 30 Saṅgāmāvaca Jātaka says that the Buddha told it to 80 chief disciples. However, the author is not certain that all 80 disciples were present at the site at that moment.
- 31 Dhammapada (1.9) and Udāna (3.2) state that a god informed the Buddha about the achievement of arhatship by Nanda.
- 32 Udāna (3.2).
- 33 **Nandatherā Vatthu**, Dhammapada (1.9, vs. 13-14)
- 34 Saṅgāmāvaca Jātaka (No. 182).

Dhammapada (1.9), however, has given a separate story which is not found in Jātaka canon. The story was told to show that Nanda had been persuaded by promising a beautiful lady in his past life as well. The story is about a tradesman called Kaput and his donkey.

Enjoying the life of an arhat, Nanda expressed, "I used to be ignorant and proudy. But I have been converted by the Buddha."³⁵ Nanda was later recognized as foremost among those trained in self-control.³⁶

Pasenadi, the mighty king of Kosala, was too busy in his state affairs and had not visited the Buddha for a long time. Before that, he used to visit the Buddha three times a day. One day, he realized that it had been long that he visited the Buddha, and he went to visit the Buddha in Jetavana. Knowing this, some robbers arranged a trap for the king in **Andhavana**. But one of them informed the king and Pasenadi caught all those involved in the plot and gave them heavy punishment. Afterwards he went to the Buddha and explained that he could not visit the Buddha because of his official works and also told about the unsuccessful plot which he was able to discover the same day. To this, the Buddha told him that a king should look after his people as his own children and that he should be of a good character and morality. To exemplify, the Buddha told him a story about an ideal king of the past,³⁷ and reminded him by means of a parable that old age and death were ceaselessly rolling on upon him, like a mighty mountain crushing everything on its way. The king admitted that one should live the life in a right way.³⁸

A brahmin of Sāvattthi wished to join the Saṅgha. This he did and soon attained arhatship. The thera, named **Sobhita**, then declared, "I recalled the immense past within a night".³⁹ He was later declared as the foremost amongst those who could recall past.⁴⁰

One day, in a gathering of friends, king **Pasenadi** was gossiping with four other kings about five senses. They had a debate on which of the sense organ was the most important. They finally decided to go to the Buddha for the decision. The Buddha replied that out of five sense pleasures, one which was liked by a person would find it the best and the most important; and the taste would differ from person to person. Listening to this, a lay disciple present in the gathering, **Candanaṅgalika**, rose from his seat and praised the Buddha singing in verses "Look at the Buddha ! Just like a

35 Theragāthā (Nanda, No. 139, vs. 157-160).

36 Eiadagga Vagga, Ekaka Nipāta, Ang.Nik. The story of Nanda is given in detail in Dhammapada (1.9), Udāna (3.2), Saṅgāmāvacava Jātaka (No. 182), Theragāthā (Nanda, No. 139).

The event should have happened earlier, but not very long after Nanda was separated from Nanda. It appears that Nanda's would-be-wife Janapada-Kalyāṇī Nandā had not become a bhikkhūṇī by that time. She probably was not very old during this event as Nanda still liked her. Even at that time, she was around forty.

37 Janasandha Jātaka (No. 468). The Jātaka was told in Jetavana.

38 Pubbatūpama Sutta, Sam.Nik. (3.3.5).

39 Theragāthā (Sobhita, No. 143, vs. 165-166). TND.

40 Eiadagga Vagga, Ekaka Nipāta, Ang.Nik.

fresh lotus appeared in early morning or a shiny sun in the blue sky !" All five kings offered their robes to Candanañgalika, which he, in turn, donated to the Buddha.⁴¹

The Buddha in Jetavana once noticed some very weak monks. When the Buddha asked Ānanda about the reason, he was informed that they were suffering from certain infection; and because of acute vomiting of whatever they consumed, they were losing their weight drastically. Later, in solitude, the Buddha thought about the matter and decided to declare five items - ghee, butter, oil, honey and *khaṇḍa*, which were edible and which had medical value - to be allowed to monks. The Buddha declared those five as edible medicines.⁴²

By that time, Puñña Thera who had gone to Sunāparānta in his missionary act, had already converted 500 disciples of both sexes, and he himself had attained arhatship. He had constructed a cell out of red sandalwood, called *Candanāsālā*. He sent a flower as an invitation token to the Buddha in Jetavana. The Buddha accepted the invitation of the Puñña to visit Sunāparānta.⁴³

Bhaddā Kuṇḍalakesā, a female wanderer with curled hair, was a very much learned nun of white-robed Niganthas. She had just arrived in *Sāvatti* in search of a learned person who can defeat her in debate. As her rule was, she planted a branch of rose-apple or eugenia (*jamuna*) which she carried with her, and because of which she was also nick-named **Jambu Paribbājikā**, on a heap of sand at the gate of the city and declared her challenge to debate with anyone who dared to uproot it. That morning, **Sāriputta**, who was entering the city alone for alms, saw the branch and asked the children around about that branch. Knowing the fact, Sāriputta persuaded the children to uproot that branch, which they gladly followed. On returning back from the meal, Bhaddā noticed the uprooted branch. Declaring that she had accepted the challenge, she invited civilians to witness the debate with Sāriputta. They both met, sat under a tree and debate began. Bhaddā asked him one thousand questions, that were answered thoroughly by Sāriputta. One his turn Sāriputta asked, "What is

41 **Pañcarāja Sutta**, Sam.Nik. (3.2.2). Interestingly enough, the incident of Candanañgalika, is similar, even in verses, to that of Piṅgiyāni.

42 *Mahāvagga*, Vin. (6.11), TND, PND.

43 After getting permission from the Buddha to preach in Sunāparānta, Puñña went there, his homeland. He first dwell at **Ambahattha Pabbata** of Sunāparānta, but was recognized by his beloved younger brother, named **Culla-Puñña**. He then went to **Samuddhagiri** vihāra and from there to **Mātulagiri**, and finally to **Makulakagāma** in search of peace and quietness. While he was there, his younger brother Culla-Puñña came and asked for blessing for the success of his voyage to a distant country across the ocean. That he gave. On his voyage, Culla-Puñña reached an island of red sandalwood and collected a huge quantity of sandalwood. In the way back, his ship caught up in one of the worst oceanic storms. It is being said that the storm was caused by spirits who were angered because of taking away of sandalwood, and Puñña Thera went there by air to drive away those spirits. The voyage, finally, ended successfully. The voyagers then offered a part of their sandalwood to Puñña Thera with which he built *Candanāsālā* for the Buddha. (Commentaries on Maj.Nik. and Sam.Nik., see DPPN, II, pg. 220)

One ?". She failed to answer. Admitting her defeat, Bhaddā asked Sāriputta to be her teacher, but Sāriputta send her to the Buddha in Jetavana. There she was preached by the Buddha and was ordained as a bhikkhūñī. She was soon able to obtain arhatship. Next day, she declared, "I have wandered many places. Finally I am liberated!"⁴⁴ Afterwards when monks were talking about the adventurous life of Bhaddā in Jetavana, the Buddha intervened and said, "Better that recitation of a hundred senseless verses is a recitation of a single meaningful verse that leads to peace. A man may conquer a million men in battle, but the real conqueror is the one who conquers himself."⁴⁵ Bhaddā was later declared by the Buddha as the foremost nun with swift intuition.^{46 47}

44 Therīgāthā (Bhaddā Kuṇḍalakesā, No. 46, vs. 107-111). The biography given in verses differ in great detail from that of commentaries. According to the verses, she used to wander around naked with loose brain, until she finally met the Buddha at Gijjakūta where she was welcomed into the Order by the Buddha. However, these verses seem to be have borrowed from the story of Pātācārā!

45 Kuṇḍalakesātherī Vatthu, Dharmmapada (8.3. vs. 102-103).

Commentaries on Ang.Nik. and Therīgāthā state their view that these stanzas were told by the Buddha to Bhaddā herself, who after listening to these, obtained arhatship and entered the Order.

46 Etadagga Vagga, Ekaka Nipāta, Ang.Nik.

47 The story of Bhaddā is found in detail in commentaries of Therīgāthā (Bhaddā Kuṇḍalakesā, No. 46); Dharmmapada (8.3):

Ang. Nik; Therī Apadāna. The past story of Bhaddā is as follows:

Her real name was Bhaddā, and she was a daughter of a treasurer of Rajagaha. When she was sixteen, her parents, fearing about her teenage, made her confined to the seventh floor of their building with a maiden. One day, she saw a handsome thief being taken away by soldiers for execution. He was Sathuka, son of a chaplain of king of Magadha (whose name is not mentioned), named so because he was born on a "thief constellation". Falling in love with Sathuka, Bhaddā refused to live without having the thief as her husband. Her mother tried to convince Bhaddā, her only child, but in vain. Her father, realizing the graveness of the situation, bribed the soldiers with a thousand coins, replaced the thief to be executed, and brought Sathuka home unharmed - all within 24 hours. He was married to Bhaddā. A few days afterwards, Sathuka noticed the precious ornaments of his wife and decided to loot the jewels of his own wife. Sathuka thought of a wicked plan to kill his wife. He told Bhaddā that he had vowed to the deity of Cora Papāta ("thief falls"), a cliff in Rajagaha from where thieves were thrown down for execution and where Sathuka was supposed to be executed on the day when he was seen by Bhaddā, that should he escape, he would bring him an offering. Bhaddā believed him and as per his instruction arranged pure rice pudding and five virgin flowers. They went to Cora Papāta for the offering. At the base of the hill, Sathuka made Bhaddā to tell other companions to get returned. Sathuka climbed the cliff with his wife, who was fully loaded with precious ornaments, as per his instructions. Reaching at the cliff, Sathuka declared that his real intention was to kill Bhaddā and to rob her jewels. She pleaded him to take her jewels but to spare her life, which was totally rejected. Bhaddā realized that she should use her wit to save her life from the cruel thief. She then expressed her desire to embrace Sathuka from all sides as her dying wish, which was granted. Making if she was to embrace from behind, Bhaddā pushed her husband over the cliff causing his death. It is said that deity on the cliff praised Bhaddā's action saying "Even women can be wise!". (Therī Apadāna, more convincingly, says that the comment was made by Bhaddā herself.)

After the incident, Bhaddā did not dare to return back home. Wandering for peace, she came in contact with Niganthas (Dharmmapada says that they were paribbājakas). They dragged out her hair, an austerity for admission, that caused her hair to be curled up. She then became famed as Bhaddā Kuṇḍalakesā. She became a very much learned and an unbeaten orator. Then, according to Dharmmapada, she was sent by her teachers to conquer the world with her debating skill, whereas according to commentaries on Ang. Nik. and Therīgāthā, she left the sect herself in search of a learned person after finding that she had nothing more to learn in the sect. Debating with scholars, she wandered around Aṅga, Magadha, Vajji, Kāsi, and finally arrived at Sāvathī of Kosala where she met Sāriputta as a contestant to whom she lost.

The Buddha, with 499 arhat theras, the first chosen being **Kuṇḍadhāna**, left for **Sunāparānta**.

in transit

In a village of Kosala, the Buddha saw a fisherman selling fish. The Buddha rested under a tree and, showing the fisherman to the accompanying monks, said, "A person engaged in slaughter can not live a happy life. One who kills other creatures will have bad future."⁴⁸

Saccabandha

On his way to Sunāparānta, the Buddha stayed at a mountain named **Saccabandha**. A hermit, also named **Saccabandha**, who was living in that mountain, listened to the Buddha, entered the Saṅgha and became an arhat.⁴⁹

From there, the Buddha went to Sunāparānta.

Maṅkula Pabbata

And thus the Buddha reached at **Maṅkula Pabbata** of Sunāparānta. Nearby was a monastery of **Puñña** thera, named **Maṅkulārāma**. And nearby was a village dwell by **Culla-Puñña**, younger brother of Puñña thera, where he used to go for alms. **Candanāsālā** or **Candanamālā**, a cell built of red sandalwood, was situated in Maṅkulārāma campus.

The Buddha started his sixth vassa in Maṅkula Pabbata of Sunāparānta.⁵⁰

The event could have happened quite earlier since Bhaddā as a wanderer had not met any good competitor monk in her long debate-journey. But definitely, the event occurred after the establishment of Bhikkhu Order. It is not directly mentioned as to where the Buddha was at the time when Sāriputta defeated Bhadda, sources (e.g. Dhammapada) indicate that he was at Jetavana.

48 **Maccha Sutta**, Chakka Nipāta, Ang.Nik.

49 Sam.Nik. Atthakathā (DPN II, pg. 997).

50 Ang.Nik. Atthakathā; Sam.Nik. Atthakathā (see OPPN, II, pg. 220, 407, 997).

The location of Maṅkula Pabbata is very much controversial, as the exact location is not mentioned in Pāli canon. Dr. Malalasekera has identified Maṅkulārāma with Maṅkula Pabbata. Dr. Bharat Singh Upadhyaya, in his "Geography of Buddhist Period", has followed the same view but suspected how could Puñña got to Sunāparānta and convert so many people with sixth vassa of the Buddha's life time. But he seemed to miss the note described in commentaries that Puñña did all of these within a year. Some of the authors have regarded Maṅkula Pabbata as being situated out of Sunāparānta. But I feel more comfortable to follow the first two authors mentioned above, but with, some variations. Maṅkula Pabbata was a hill of Sunāparānta, The monastery of Puñña was probably called Maṅkulārāma being situated near this mountain The Buddha spend his sixth vassa in this mountain, but went to dwell in Maṅkulārāma for a week during vassa period.

Vassa Six (Mañkula Pabbata)

Mañkula Pabbata

While spending his vassa at Mañkula Pabbata, the Buddha went to **Mañkulārāma** and stayed there for seven days with **Puñña** there. **Candanāsālā** was presented to the Buddha at the same time, and the Buddha stayed there for a night.¹

Seeing the presentation and listening to the Buddha after acceptance, a wealthy youth of Sunāparānta, **Isidinna**, became *sotāpanna*.²

The sixth vassa of the Buddha was completed in Mañkula Pabbata.³

Isidinna, a *sotāpanna* of Sunāparānta living a household life, was urged by a benevolent spirit to enter the Saṅgha. That he did and soon became an arhat. He uttered with joy, "People do say that senses are impermanent. But they do not actually realize it, otherwise they would have given up those subjects."⁴

The Buddha left Sunāparānta and headed back for Sāvatti. The Buddha stopped at **Nammadā** river for some time on the way, then arrived at **Saccabandha** mountain again.⁵ Finally the Buddha reached Sāvatti and stayed at Jetavana.

Sāvatti

Uppalavaññā was a beautiful girl of a wealthy banker of Sāvatti. Because of her beauty and wealth, so many people were eager to marry her that her father really had a problem. Not wishing to offend any of them, he asked his daughter to join the

1 Sam.Nik. Atthakathā. See DPPN (II, pg. 220, 407).

Theraḡālhā Atthakathā asserts that the Buddha had performed the Twin Miracles (Yamaka-Pāthāriya) at that time.

2 Theraḡāthā Athakathā. See DPPN (I, pg. 323).

3 No other incident related to the Buddha's life is being mentioned in Pāli Canon while the Buddha was spending the vassa over there !

4 Theraḡālhā (Isidinna, No. 154, vs. 187-188).

5 Sam.Nik. Athakathā: Maj.Nik. Athakathā. See DPPN (11, pg. 221, 997). It is said that the Buddha was entertained by Nāga king in Nammadā river, and that he kept his footprint on a hard rock of Saccabandha mountain.

Saṅgha, which was happily accepted by Uppalavaṇṇā. Thus Uppalavaṇṇā, who gained fame in future as one of the two most prominent bhikkhūṇīs of the Buddha, joined the Saṅgha.⁶

At the same time in **Macchikāsanda**, far distant from Jetavana, a prominent figure was being converted to the Buddha's view of life. He was **Citta**, also known as **Citta Gahapati**, a wealthy and a very wise householder who, after listening to **Mahānāma** therā, one of the Pañcavaggiya monks, who was visiting Macchikāsanda at that time, became *sotāpanna*. Citta then donated a beautiful vihāra, named **Ambātakārāma**, to Mahānāma therā.⁷ Citta was an extraordinarily good preacher, and was latter ranked as the best layman preacher.⁸

Two weeks after joining the Saṅgha, **Uppalavaṇṇā** had her turn to clean *uposathūgāra*. When sweeping there, she noticed a burning lamp. Concentrating on the same, she attained arhatship, along with miraculous powers.⁹ Enjoying the life of an arhat, she once sang verses about a woman who had kept sexual relationship with the husband of her own daughter. Uppalavaṇṇā reiterated the feeling of the woman - the anguish expressed by that woman for her sin and joy expressed by the same woman after attaining arhatship after joining the Saṅgha in Rajagaha. The husband of the daughter was a person who later entered the Saṅgha and got famous as **Gaṅgāriya** therā.¹⁰ Uppalavaṇṇā was later declared as chief of nuns in possessing miraculous powers.¹¹

In Sāvattī, **Vallīya** brahmin became eager to meet the Buddha after listening to his friends. He went to meet the Buddha and got ordained. Soon afterwards, he became an arhat, and expressed, "I have conquered the mind which is as restless as a monkey."¹²

A proud chaplain of king Pasenadi, while going to a village, came across a narrow passage. His chariot was obstructed by another one coming from anti-direction.

6 Theragāthā (Uppalavaṇṇā, No. 65). She evidently entered the Saṅgha before the seventh vassa, as she was present when the Buddha performed the Twin Miracles.

7 Ang.Nik. Atthakathā. See DPPN (I, pg. 865). Mahānāma later left Ambātakārāma when he was asked by Citta to perform some miracles.

8 Etadagga Vagga, Ekaka Nipāta, Ang.Nik.

9 Therī Apadāna (BKSaC, 1, pg. 299). There seems to be some confusion regarding the way Khermā (see note in vassa 6) and Uppalavaṇṇā had attained arhatship - both achieving the fruition within a fortnight of ordination by looking at flames.

10 Therigāthā (Uppalavaṇṇā, No. 64, vs. 225-229). The same source also contains verses of Uppalavaṇṇā with record of conversation of Uppalavaṇṇā and Māra, wherein she tells him that she had passed completely beyond his power. ((Therigāthā (Uppalavaṇṇā, No. 64, vs. 230-235)),

11 Etadagga Vagga, Ekaka Nipāta, Ang.Nik.

12 Theragāthā (Vallīya, No. 123, vs. 125-126). TND.

Being quite furious, he tried to hit the driver of the next chariot, but accidentally hit his own forehead. He went to **Pasenadi** to complain that he was hit by the driver of the next chariot. The king had the case examined and found his chaplain guilty. This story when communicated to the Buddha who was staying at Jetavana, the Buddha related a similar story of the past.¹³

At the same time at Sunāparānta, **Puñña** thera, the energetic missionary monk, had become severely ill. From his dying bed, he uttered, "Morality and wisdom are superior, and could be used to conquer others."¹⁴ And he died. When the message of Puñña's death reached to the Buddha in Jetavana, the Buddha praised him and said that he had attained arhatship.¹⁵

Nanda thera once made a robe according to the dimensions of the Buddha's robe. Nanda was only four inches shorter than the Buddha. With well pressed robe and carrying a bright bowl, Nanda visited the Buddha in Sāvatti. The Buddha chided him and advised him to live a simple life of a monk free from lust. Nanda went to a forest and from there on, wore only rags.¹⁶ Later the Buddha declared him as the foremost among those trained in self control.¹⁷

One day, king **Pasenadi**, while sitting on a judge-hall, found out that the respective judges were giving false statements because of bribes. He was much disappointed. For the reason, Pasenadi had to stay there for a longer period of time which made him late to visit the Buddha on that day. Knowing the cause from Pasenadi, the Buddha said, "Those who lie for the cause of sensual pleasures, will have to pay for it in future."¹⁸ He added that a judgment should be done impartially and related a past story to justify his statement.¹⁹ Furthermore, the Buddha said, "One can not bribe the death. A king has to make rules in proper way," and related another past story.²⁰

13 **Rathalethi Jātaka** (No. 332). TND.

14 **Theragāthā (Puñña, No. 70, vs. 70).**

15 **Puññovāda Sutta**, Maj.Nik. (3.5.3); **Puñña Sutta**, Sam.Nik. (34.2.45).

16 **Nanda Sutta**. Sam.Nik. (20.8). The event is also given in Vin. (DPPN, II, 11).

The author is not certain whether this event occurred before Nanda became arhat (if it were, the event of Nanda's obtaining arhatship would be difficult to justify (see note of vassa 5)) or afterwards (Which does not seem correct since we find the Buddha advising him to live a lustless life). It is said that Nanda dressed like that to see whether the Buddha would approve the - way of living for him like that or not.

17 **Etadagga Vagga**, Ekalca Nipāta, Ang.Nik.

18 **Atthakerena Sutta**, Sam.Nik. (3.1.7). TND.

19 **Rājovāda Jātaka** (No. 151). Since the cause for telling this Jātaka is similar to the event mentioned here, this probably was the event for which the Jātaka was told.

20 **Tesakuna Jātaka** (No. 521).

(The Buddha visited Shree Lanka for the third time.)²¹

Rajagaha

After sometime, the Buddha left for Rajagaha.

Sāriputta's younger brother, named **Cunda**, followed his famous brother and entered the Saṅgha.²²

One day, during his alms around **Pilindagāma** village,²³ **Pilindavaccha** there found a poor girl weeping simply because she did not have any ornaments to wear in a festival day. The therā, out of compassion, gave her a wreath of grass that turned to solid gold. Unfortunately, the state officers deducted that the poor family had acquired the golden wreath by stealing and took them as prisoners. Next day, when Pilinda knew about it, he went to king Bimbisāra's palace and turned the whole palace into gold in order to convince them about his magical power. The king Bimbisāra was so impressed that he not only released the family but also offered a huge quantity of medicines to Pilindavaccha which he distributed to his fellow monks.²⁴

The Buddha in Kalandaka Nivāpa, Veluvana, was visited by **Sabhiya** paribbājaka, accompanied by his friend **Yasadatta**. Sabhiya put forward twenty questions of his which he had been asking with different spiritual leaders, none of which had been answered so far. The questions comprised subjects like who is a monk, who is peaceful, who is a Buddha, who is a brahmin, who is a recluse, who is a nāga, who is a *chetri* (warrior caste), who is skillful, who is a learned one, who is a sage, and so on. The Buddha defined each of those replying that the one who has attained nibbāna himself, one who is non-violent, one who has realized the nature completely, one who has washed all sins, one who has got rid of mental dirt, one who never commits any sin, one who is free from all bonds, one who has defeated human weakness, one

21 Mahāvamsa says that the Buddha, in the eighth year of enlightenment, on the next day after the full-moon day of Vesakha, paid his third visit to Shree Lanka on being invited by a serpent king. He went there from Jetavana and came back to the same place from Shree Lanka. This visit, apparently, is a hypothetical traditional believe only.

22 Theragāthā (Mahā-Cunda, No. 131).

He is called **Mahā-Cunda** in Theragāthā, **Culla-Cunda** in Apadāna, **Cundaka** in Digha Nikāya, and **Culla Samañuddesa** in some commentaries. It is not quite clear whether they are different people or one and same. The author has followed Dr. Malalasekera and regarded them as one and same person (see DPPN, I, pg. 977). Cunda seems to have entered the Saṅgha while very young (hence called 'Samañuddesa'), before seventh vassa, since he was present during Buddha's the Twin Miracles. Ananda was his teacher. He might have entered the Saṅgha in Rajagaha as he lived in the vicinity. (Refer to Vassa 29)

23 Also called **Ārāmikagāma** village. This village was settled because of Pilindavaccha (see note of vassa 3).

24 Mahāvagga, Vin. (6.3.3); Gandhāra Jātaka (No. 406).

who is far from virtue and vice, one who is unattached, and so on respectively. At the end, Sabhiya declared that the Buddha was an awakened one, having all knowledge, unattached to all subjects. He asked the Buddha to allow him into the Saṅgha. The Buddha said that he would have to go through a probationary period of four months, which he gladly accepted. He soon attained arhatship.²⁵

Yasadatta was listening eagerly hoping for a chance for criticism. But the Buddha at the end of conversation read his thoughts and said, "A fool who listens to Tathāgata for criticism is far away from right path." Yasadatta felt guilty, and asked for ordination. He was also included in the probationary period. He attained arhatship soon.²⁶

The supreme king of Rajagaha, **Bimbisāra**, had a very beautiful queen named **Khemā**, daughter of the king of Sāgala, Madda country. She was so proud of her beauty that she never visited the Buddha fearing that the Buddha might speak disparagingly of her beauty, even though her husband Bimbisāra was a prominent follower of the Buddha. In order to persuade her chief consort to visit the Buddha, then staying at Veluvana, the king bade his ministers to sing the glory of Veluvana. The trick worked. Khemā visited Veluvana and she met the Buddha preaching over there. There she saw an extraordinarily beautiful girl fanning the Buddha. But before her own eyes, the girl began to fade from youth to extreme old, and finally fell down and died. Seeing this, Khemā realized the impermanence of nature. The Buddha remarked, "Our body is aging and is not suitable to be boasted upon."²⁷ Khemā attained *sotāpanna*. The Buddha preached, "Those infatuated by lust are trapped into

25 **Sabhiya Sutta**. Sutta Nipāta (3.6): Theragāthā (Sabhiya. No. 188; Yasadatta, No. 207). The event occurred after the rule of probationary period was formed (see vassa 4), but relatively earlier since the Buddha has been said to be quite young, and since Sabhiya did not know about the Buddha's appearance in the world by that time. The event is said to have occurred in the first vassa in BKP (III, pg. 134), which seems to be wrong.

The event is reported to have occurred in Veluvana in Sutta Nipāta. However, Theragāthā (Yasadatta, No. 207) says that it had occurred in Sāvathī, which seems to be a wrong statement.

Sabhiya was a son of a woman who was handed over by her parents to paribbājaka as a student. He was seduced by one of her colleague. She was expelled from the hermitage when her pregnancy was revealed. The child was born in open, and hence the name Sabhiya. Sabhiya studied at Takkhasiā with Yasadatta (see Theragāthā (Yasadatta, No. 207)). He came back as a well learned debater. He was, one night, approached by god Brahmā who was a friend of Sabhiya at the time of Kassapa Buddha (in Theragāthā Atthakathā, the god is identified with the late mother of Sabhiya) and passed to Sabhiya twenty questions thinking that Sabhiya would eventually meet the Buddha in search of answers. Sabhiya, who stayed at a hermitage at the city gate, used to wander and put forward twenty questions to spiritual leaders, but none could answer those. Frustrated, he nearly decided to go back into household life. Then he heard about the Buddha. At first he was not certain whether a young and new spiritual leader would be answering him or not. He was hesitating because he had irritated many spiritual leaders with his questions. Finally he went to the Buddha and put forth his questions.

26 Theragāthā (Yasadatta, No. 207, vs. 360-364). He was son of a Malla chieftain.

27 **Khemātheri Vatthu**, Dhammapada (24.5. vs. 347).

stream of craving that they have generated, like a spider who is caught in a web it had spun." Khemā then asked to permit her to join the Saṅgha. The Buddha asked her to take permission from her husband. She went to Bimbisāra who was more than happy to have his queen as a nun. Khemā, the famous Bhikkhuñī of the Buddha period, thus entered the Saṅgha.²⁸

Cittā, who was converted after listening to the sermons of the Buddha in Rajagaha,²⁹ came to know about bhikkhuñī Saṅgha. She joined it under Gotamī therī.

A householder of Rajagaha, found a piece of Sandalwood floating in the river where he was bathing. He made a bowl out of it. Putting it on top of a sixty cubits long bamboo pole at a public place, he challenged whether anybody could get down the sandalwood bowl placed at the top of the pole. Many religious leaders³⁰ tried that, but nobody succeeded. On the seventh day, **Moggallāna** and **Piṇḍola Bhāradvāja** theas, who were passing by for alms, came to know about the open contest. Listening to the challenge of the people, Piṇḍola, with his magical power, flew over the sky and got the bowl.³¹ Piṇḍola was applauded and respected by the crowd. When the Buddha heard the noise of the applauding crowd who were following Piṇḍola up to the vihāra, he made an inquiry. Knowing the incident, the Buddha condemned Piṇḍola for utilizing supernatural power to gain cheap popularity. The Buddha ruled out that monks should not exhibit their supernatural power even if they had possessed those. Use of sandalwood bowls had also been banned for the monks. In conjunction with this, all kinds of bowls except for earthen and iron bowls were forbidden including painted and sculptured bowls.³²

Khemā therī, after two weeks of her entry into the Saṅgha, noticed a dimming oil lamp after oil was exhausted. Concentrating on the same, she obtained arhatship.³³

28 The story of Khemā is found in commentaries of Dhammapada. Ang.Nik., Therīgāthā, and Therī Apadāna. In the last source, she is said to have obtained arhatship on the same day, but in Therī Apadāna itself we find Khemā herself declaring that obtained arhatship after a fortnight only. Apadāna also adds that the Buddha told Mahānidāna Sutta at that occasion listening to which Khemā achieved arhatship (see DPPN, II, pg. 520). But it is quite doubtful as Mahānidāna Sutta. Dīgha Nikāya (2. 2) was told to Ananda by the Buddha at Kammāsadamma of Kuru. And there is no other Mahānidāna Sutta elsewhere in Pāli canon.

29 See vassa I for the event.

30 The names included are the six famous spiritual leaders mentioned in Sāmaññaphala Sutta.

31 Dhammapada (14.2) says that Moggallāna persuaded Piṇḍola to get down the bowl.

32 Vin. (5.1.10). Banning of different types of bowls might have been ruled out at different times. In addition various other rules have been mentioned in Vin. e.g. not leaving left over water in bowls, not to dry bowl under direct sun heat for a prolonged period of time and so on.

33 Therī Apadāna (BKSaC. I, pg. 206). The way she achieved the highest fruition is same as that of Uppalavaṇṇā (see vassa 6).

The three sisters of Sāriputta - Cālā, Upacālā, and Sisūpacālā - joined the Saṅgha thinking that the path their eldest brother had taken must be an invaluable one. They all attained arhatship in due course. Each of them were tempted by Māra separately. Cālā replied, "I do not want to born again. I have followed the path of the Buddha."³⁴ Upacālā replied, "Every thing is burning. I have reached at a point where even Māra can not reach."³⁵ Sisūpacālā replied, "I do not like other sects holding wrong views. I followed the Buddha, the unattached person of the world."^{36 37}

The heretics, who were annoyed by exhibition of supernatural power by Piṇḍola, when came to know that the Buddha was against the exhibition of such powers, claimed that they could perform miracles better than any monks. When it was reported by **Bimbisāra**, the Buddha accepted the challenge, explaining that the rule was for the monks, not for the Buddha.³⁸ The Buddha declared that he would perform a miracle after four months in Sāvattī on the full moon day of Asadha.³⁹

Sāvattī

Next day, the Buddha left for Sāvattī and stayed at Jetavana.

The followers and colleagues of **Pilindavaccha** there were having too much medicines on stock because of Pilindavaccha. Most of the people have started to complain about their attitude of storing edible medicaments. When the Buddha knew about that, he related a past story of fruitlessness of greediness, and forbade monks the store edible medicaments for more than a week.⁴⁰

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- 34 **Cālā Sutta**, Sam. Nik. (5.6). See also Theragāthā (Cālā, No. 59. vs. 182-188). The verses given here belong to Sisūpacālā Sutta.
Sam.Nik. (5.8). not to Cālā Sutta !
- 35 **Upacālā Sutta**, Sam.Nik. (5.7). See also Therigāthā (**Upacālā**, No. 60, vs. 189-195). The verses given here belong to Cālā Sutta, Sam.Nik. (5.6), not to Upacālā Sutta !
- 36 **Sisūpacālā Sutta**, Sam.Nik. (5.8). See also Therigāthā (Sisūpacālā, No. 61, vs. 196-203). The verses given here belong to Upacālā Sutta. Sam.Nik. (5.7). not to Sisūpacālā Sutta !
- 37 The story is found in Therigāthā. They each had a son, who were later ordained by their brother Khadriyānīya Revata. They probably entered the Saṅgha prior to Revata.
The discrepancy of their verses in Sam.Nik. and Therigāthā is noteworthy.
- 38 This statement of Tathāgata is contrary to his characteristics feature of doing what he tells and telling what he does, as mentioned in many different suttas of Pāli canon (e.g. Loka Sutta, Itivuttaka (4. 13)). It is also contradictory to the claim by the Buddha that he himself practices disciplines as examples for others to follow (see Mahāsakala Sutta. Maj.Nik. (2.3.7)).
- 39 Dhammapada (14.2).
- 40 Vin. 16.3.4); Gandhāra Jātaka (No. 406). Jātaka tells that the story was told in Jetavana. The incident should have occurred after Pilindavaccha received a stock of medicaments from the king, and during the time when the Buddha had arrived to Jetavana from Rajagaha.
The Jātaka story is also given in Maj. Nik. Atthakathā (DPPN, I, pg. 750).

In one of the assembly, the Buddha preached about eight powers of eight beings - weeping in children, anger in women, weapons with thieves, power with kings, discontent with fools, understanding with the wise, consideration with the learned, forgiveness with the ascetics and recluses. Then the Buddha asked Sāriputta what is the power of an arhat. Sāriputta remunerates powers of an arhat, such as seeing impermanence in all subjects, and so on.⁴¹

Once **Ajina** there was humiliated by some *sāmañera*. To this, Ajina commented, "One who is not famous, however learned he might be, is neglected by fools."⁴²

A few days later, in one of his visit to the Buddha, king **Pasenadi** was told by the Buddha about four kinds of people in the world - those going to darkness from darkness, those going to light from darkness, those going to darkness from light, and those going to light from light.⁴³

As the day for exhibition of supernatural power by the Buddha was drawing nearer, most of the heretics and lay-people began to gather in Sāvatti. King **Pasenadi** approached the Buddha and asked whether he would be performing supernatural performance. "Yes", replied the Buddha, "On the seventh day from now, under a mango tree."⁴⁴ The heretics took no pain in uprooting all mango trees in the vicinity.

On the full moon day of Asāḍha, a gardener, named **Gaṇḍa**, who was carrying a mango for the king, saw the Buddha walking for alms on the street and donated the mango to him. **Ānanda** prepared mango juice out of that and offered to the Buddha. The Buddha asked the gardener to plant the mango seed on the ground. At the spot where the mango seed was planted, the Buddha washed his hands. Miraculously enough, a marvelous mango tree, **Gaṇḍhaba tree**, sprouted from the seed instantly. The people, discovering what the heretics had done to make the show a failure, attacked them. They had to flee for their life.⁴⁵

Knowing that the Buddha intends to perform miracles himself, many prominent disciples offered themselves for the performance. **Charaṇī**, a female lay-disciple, and *anāgāmi*, wanted to transform the earth into water and to give in it as a water bird as an exhibition of supernatural power. **Culla-Anāthapiṇḍika**, younger brother of Anāthapiṇḍika, and *anāgāmi*, also came forward to manifest his supernatural

41 **Belasa Sutta**, Athaka Nipāta, Ang.Nik. TND. PND.

42 Theragāthā (**Ajina**, No. 125. vs. 129-139). TND.

43 **Puggala Sutta**, Sam.Nik. (3.3.1) TND. Same doctrine is found as **Puggala Sutta**, Cattuka Nipāta, Ang.Nik., but being preached to monks.

44 Sarabhamiga Jātaka (No. 483).

45 Dhammapada (14.2) says that during this time Purana Kassapa, a heretics leader, committed suicide. It, however, appears an exaggeration as we find him during Sāmañaphala Sutta.

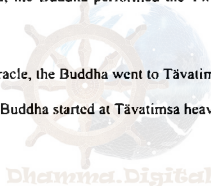
power. He wanted to transform himself to a gigantic form of Brahmā the god and clap. **Cirā**, a seven years old female novice, an arhat, wanted to demonstrate her power by fetching Sumeru Pabbata, Cakkavāla Pabbata and the Himalayas and by soaring over their tops like a wild goose. **Cunda (Cunda Samañuddesa)**, a seven years old novice, an arhat, had desired to expose his miraculous power by bringing *jambu* fruit from the Jambu tree of Jambudvīpa and flowers from heaven. This is unlikely, since Cunda had not attained arhatship by that time (see Vassa 30). **Uppalavaññā** therī offered herself to present her power. She wished to metamorphose herself into the absolute emperor of the world. **Moggallāna** also came forward and offered his service to exhibit the supernatural power. He wanted to present an immense form of his with unbelievable powers, like chewing Sumeru Pabbata like a lentil. All of them were disapproved by the Buddha. Then the Buddha related a story of the past to illustrate miracles being performed by Bodhisatta.⁴⁶

In front of a huge crowd, the Buddha performed the Twin Miracles, the **Yamaka-Pātihāriya**.^{47 48}

Tāvātimsa heaven

Immediately after the miracle, the Buddha went to Tāvātimsa heaven.

The seventh vassa of the Buddha started at Tāvātimsa heaven.



46 Dhammapada (14.2). The name of story is Nandivīsāla Jātaka (No. 28), but Jātaka Aṭṭhakathā says that the story was related to the nuisance of Chabbaggiya.

47 Miracle of 'dual appearances'. e.g. producing flames from the upper part of the body and water from the lower, and so on.

48 Dhammapada (14.2). It is said that 200 million people realized the Dhamma after the miracle and after listening to the sermons preached by the Buddha during the miracle. The pavilion where the miracle was performed was constructed by Sakka, the king of gods.

The incident is highly doubtful. Even though Dhammapada says that it was once in the life performance of the Buddha, we find that the Twin Miracles were performed by the Buddha more than once e.g. during the Buddha's visit to Kapilevatthu (see vassa 1), during dedication of Candanasālā (see vassa 6), etc. Hence it is strange that the ascetics were not aware of the capability of the Buddha of exhibiting the Twin Miracles !

Vassa Seven (Tāvatisa Devloka)

Tāvatisa devloka

Influenced by the Twin Miracles, 500 intelligent people entered the Saṅgha and lived as pupils of **Sāriputta**.¹

When people did not see the Buddha around, they began to ask **Moggallāna** as to where the Buddha was. They were answered by **Anuruddha** therā. For three months in the absence of the Buddha, they were sermonized by Moggallāna and treated with generous hospitality by **Culla-Anāthapiṇḍika**.

Seeing the Twin Miracles, son of a *paribhājaka*, named **Sāmaññakāni**, joined the Saṅgha and attained arhatship shortly afterwards. Once when asked by a *Paribhājaka* friend, he declared, "One who follows the Eight Middle Path is always happy and prosperous."²

Aggidatta, a brahmin of Sāvattī, also entered the Saṅgha after witnessing the twin miracles. He then went to live at a spot called **Gahvaratīriya**, and hence later famed as **Gahvaratīriya** therā.³

An elephant trainer, **Visitasena**, witnessed the Twin Miracles of the Buddha. He knew that both of his maternal uncles, Sena and Upasena therā, had achieved the goal of life in the Saṅgha. He later joined the Saṅgha under his maternal uncles, but was much disturbed mentally. Later, he attempted harder and achieved arhatship after controlling his mind as if he was controlling an elephant. He then expressed, "I control my mind like an elephant or a horse."⁴

1 Dhammapada (14.2).

2 Theragāthā (**Sāmaññakāni**, No. 35. vs. 35). Also see commentary on the same (DPPN, II, pg. 1100).

3 Theragāthā (**Gahvaratīriya**, No. 31). DPPN (I, 759).

4 Theragāthā (**Visitasena**, No. 206, vs. 355-359). According to *Atthakathā* he entered the Saṅgha after the Twin Miracles (DPPN, II, pg. 872).

The seventh vassa of the Buddha completed in Tāvatisma Devloka.⁵

Sankassa

To the devotees in Sāvathi, **Moggallāna** had declared that the Buddha, after the vassa period, would appear at **Sankassa**, situated at a distance of thirty leagues from Sāvathi and where **Sāriputta** was spending his vassa. People started to gather over there. After the end of vassa period, the Buddha stepped down from Tāvatisma heaven and set his foot at Sankassa.⁶ There the Buddha told Sāriputta that a buddha like him is worshipped even by gods. The Buddha added, "One who practices meditation, takes delight in the peace of liberation from sensual pleasures, and comprehends the Four Noble Truths are held dear even by the gods."⁷ The Buddha asked Sāriputta, in front of all other people, some tricky questions that were tactfully answered by Sāriputta. Sāriputta's wisdom was well approved to the lay-people.⁸

One day, while preaching at a deer park in Sankassa,, the Buddha was heard by a rich brahmin of a boarder kingdom, named **Suhemantaka**. He entered the Saṅgha and later became a well famous teacher of the monks. At that occasion, he expressed, "A fool sees only one aspect even if there are hundreds of them".⁹

5 Dhammapada (14.2) gives the detail account of the Twin Miracles event and the spending of the vassa by the Buddha at Tāvatisma devloka. Jātaka Atthakathā (see appropriate notes) describes the event in short.

Dhammapada describes that the Buddha spend his vassa at a stone called **Pāṇḍukamaḷa-Sīlā** of Tāvatisma Bhūvana, and the vassa period preaching **Abhidhamma** to his late mother **Māyādevi**, who had come there from Tusita Bhūvana where she was born as a Saṅgusita Dev. It is also said that the Buddha reached the Devloka with three strides. Further, it is said that the Buddha used to visit the earth daily for meal, who was accompanied by **Sāriputta** at those times, and that the Buddha used to reiterate the Abhidhamma sermons to Sāriputta, who in turn used to preach the same to 500 newly ordained pupils of his. After three months, it is said, Māyādevi achieved sotāpanna state. Ang. Nik. Atthakathā also mentions that the Buddha had spend his seventh vassa at Tāvatisma.

That the Buddha spend his vassa at Devloka is highly controversial to the modern scholars. Apart from commentaries (Dhammapada, Jātaka, Ang. Nik.), the author has not been able to trace the incident in the main Pāli canon.

A question arises as to where the Buddha had spend his seventh vassa, if not at Tāvatisma ? In the opinion of the author, the Buddha might have spent his seventh vassa in a very remote place - most probably at or around **Sankassa** of **Pañcāla** country. Firstly, after the vassa period, the Buddha appeared at that place. Secondly, Sāriputta was spending vassa at that place, and Sāriputta is said to have met the Buddha everyday during meal time. It should also be noted that, even though the Buddha is said to have spend the vassa in the Devloka, he was available on the earth everyday. Another possible place where the Buddha might have spend the seventh vassa is **icchānaṅgala** (see notes on vassa 14)

6 Dhammapada (14.2). The place where the Buddha set his first footstep (the right one, as usual was called **Acala Cetiya**.

7 **Yamaka-Pāṭihāriya Vatthu**, Dhammapada (14.2, vs. 181). Also called **Devorohaṇa Vatthu**.

8 **Sarabhamiga Jātaka** (No. 483).

9 **Theragāthā (Suhemantaka, No. 106, vs. 106).**

Sāvatti

The Buddha came back to Sāvatti.

Next day in the evening, in Jetavana the Buddha heard monks discussing about the wisdom of **Sāriputta** and the Buddha's Twin Miracles. The Buddha then related a past story of Sāriputta to show his wisdom¹⁰. The Buddha also told a past story of a disciple of an ascetic with great wisdom but who was underestimated by his colleagues, until the Bodhisatta appeared and preached, "Far better than one thousand fools is one who, one hearing, understands" (*Parosahassa Jātaka* (No. 99)) and related another past story to prove that the Bodhisatta could not be competed by the rivals.¹¹

The name of commander-in-chief of king Pasenadi was **Bandhula**, a classmate of Pasenadi while he was studying at Takkhasilā. His home country was Kusinārā. He had left Kusinārā out of his hate towards his kinsmen who had deceived him in an incident while in Kusinārā. The event went on as follows. Bandhula had expressed his desire to exhibit his skill that he had gained in Takkhasilā, and Malla princes of Kusinārā prepared bamboos in bundles of sixty, hiding iron rod in each bundle. During exhibition, the bamboo bundle was thrown into the air, and Bandhula, jumping in the air, chopped the bundle with his sword. Instantly, he discovered the treachery of his kinsmen. He, with his wife, **Mallikā**, left Kusinārā and settled in Sāvatti where he was appointed commander-in-chief by Pasenadi. He did not have any children.

Bandhula decided to send his barren wife **Mallikā**, also called **Mallarājaputtā**, back to Kusinārā. The despaired woman went to bid farewell to the Buddha at Jetavana. On knowing that she was sent to her motherland because she was barren, the Buddha advised her that she could go back to her husband, if that was the only cause. She did. Bandhula also accepted her back thereby showing faith in the Buddha.¹²

10 **Sarabhamiga Jātaka** (No. 483). The story was about a chaplain of a king who was wise enough to read the psychology of the king who was saved by a stag, and because of whom the king had followed right path.

11 **Kaṅha Jātaka** (No. 29). It is known by the name **Kaṅheusabha Jātaka** (see DPPN II. 683) in *Dhammapada* 14.2.

12 *Dhammapada* (4.3, vs. 47).

It is said that Mallikā soon became pregnant. While pregnant, she had an earnest desire to take a bath in the holy pond of Vesālī which was used by the princes of Vesālī on their coronation. Bandhula took her to Vesālī pond and let her enjoy it to her hearts content. Licchavi princes, when came to knew about it, hurried to charge upon Bandhula. **Mahāli**, the blind wise man of Vesālī, a classmate of Bandhula in Takkhasilā, warned Licchavis of the great war skills of Bandhula. But they paid no heed to his teachings and were killed by Bandhula.

It is added that Mallikā later born twins sixteen limes, which appears to be exaggeration. However, it gives us a hint that the event mentioned in text should have occurred in early period of Bandhula's life, as Bandhula was killed while the Buddha was still alive.

Kaṅkhā Revata thera of Sāvathi was trying very hard to achieve the goal of life, but so far was not successful because of his internal confusion as to what were permissible and what were not - a confusion on which his name was based upon. He finally got rid of confusion, attained arhatship, and declared, "The wisdom of the Buddha radiates light in the darkness and clears out any sort of doubts."¹³

While Kaṅkhā Revata was under meditation with a well-controlled body gesture, the Buddha in Jetavana saw him and said, "Wise people get rid of all worldly desires and live a holy life."¹⁴ He was later declared as the foremost in meditation.¹⁵

At that moment in Sāvathi, the notorious **Chabbaggiya** leaders - Assaji, Punabbasu, Panduka, Lohitaka, Mettiya, and Bhummaja theras - had a meeting together and decided to split so to enjoy easier livings. Thus they split after 5 years of their ordination. **Panduka** and **Lohitaka** stayed at Sāvathi; **Mettiya** and **Bhummaja** went to Rajagaha; **Assaji** and **Punabbasu** went to Kitāgiri.¹⁶

Sāriputta was also staying at Jetavana at that time. His companion monks had been witnessing a curious behavior of Sāriputta every night. He always slept with his head directing towards a particular direction, and occasionally paid obeisance in the same direction. Other monks concluded that Sāriputta still held a remnant of his old brahminic habit of worshipping different directions. The matter was reported to the Buddha, who after direct questioning to Sāriputta, found out that Sāriputta was worshipping and respecting the direction where he thought **Assaji**, his teacher thera who had brought him into the Buddha's view of life, was. Satisfied with the explanation, the Buddha said, "Bhikkhus ! Sāriputta was not worshipping different directions. He was paying homage to his benefactor and teacher Assaji. If from anybody, one should learn the teaching of the Buddha, he should respectfully pay homage to that teacher, as a brahmin worships a sacrificial fire."¹⁷ Further the Buddha added, "Sāriputta does not need to pay respect, for even gods worship him. But he is wise and humble. Wise is the one who follows a good, learned and benevolent teacher. A wise man who has experienced the truth himself is like a ship which takes many others across."¹⁸

13 Theragāthā (**Kaṅkhā Revata**, No. 3, vs. 3). He appears to have attained arhatship only after Nalakepāna Sutta, Maj.Nik. (2.2.8) though specific mention is not found anywhere.

14 Udāna (5.7).

15 Etadagga Vagga. Ekaka Nipāta, Ang.Nik.

16 Vin. Athakāhā (see. BKSC, V, pg. 95).

17 **Sāriputtathera Vatthu**, Dhammapada (26.9, vs. 392).

18 **Nāvā Sutta**, Sutta Nipāta (2.8). Also called **Dhamma Sutta**. The sutta was preached at the same occasion as that of Dhammapada (26.9). TND.

The people of Sāvatti used to offer sacrifices and celebrate feasts in the name of expired people. Some monks asked the Buddha at Jetavana whether there was any benefit in those practices. The Buddha said that it was a superstition and related a past story of a brahmin who was about to sacrifice a goat, but abandoned his idea on knowing from the goat that he had been suffering as a sacrificial animal because of a similar slaughter he had done as a human being in his past life.¹⁹

A brahmin of Sāvatti approached the Buddha and narrated that he had been supporting his mother with the food that he obtained from begging, and asked whether his way of life was good or not. The Buddha praised the brahmin, whose name was **Mātuposaka**, saying that his action was worthy and fruitful. The brahmin declared himself as the follower of the Buddha from there on.²⁰

One day, **Anāthapiṇḍika** visited the Buddha at Jetavana. The Buddha told him about four things that were very hard to acquire in the world - legally earned wealth, fame, long life and happy rebirth. The Buddha extended the sermon explaining four ways to attain those - faith, good conduct, generosity and wisdom.²¹ The Buddha then described the five uses of the wealth so obtained - 1) one could enjoy himself; 2) could entertain friends and relatives; 3) could use in times of need; 4) could pay off taxes and duties; and 5) would make able to donate to good people.²²

The Buddha's fame was so popular at that time that the heretics of other sects had difficult time in obtaining food and honor in the society. They then decided to make a plot against the Buddha. They held a meeting and discussed as to what might be the cause for the fame of the Buddha. Different views were put forth. Then they discussed about the plot. One of them suggested that since the Buddha was young and handsome, he should be trapped with a lady. They approached **Sundarī Paribbājikā**, a beautiful lady in their sect, and asked her help to defame the Buddha by visiting Jetavana in a suspicious manner. Sundarī accepted her teachers'

19 **Matakhhatta Jātaka** (No. 18). IND.

20 **Mātuposaka Sutta**, Sam.Nik. (7.2.9). INC.

Dr. Malalasekera has identified this brahmin with the monk given in Sāma Jātaka (No. 540) but the author has not been able to trace the evidence. The difference, however, is obvious - one was brahmin the other was a monk. Further, the brahmin had declared himself as a follower at the end of the sutta, distinguishing himself from the character of Jātaka. Thus though the events of the sutta and Jātaka are similar, the leading persons are not one and same. (see Sāma Jātaka, Vassa 30)

21 **Pattakamma Sutta**, Cattuka Nipāta, Ang.Nik. TND.

22 **Āditta Sutta**, Pañcaka Nipāta, Ang.Nik. It is combined here with Pattakamma Sutta since most of the details in the two suttas are same. TND.

command. She started going to Jetavana early in the morning as if she was plucking flowers.²³ People started talking against the Buddha.

After two weeks,²⁴ the heretics hired some professional killers. They murdered Sundarī and buried her corpse under a heap of rubbish near Jetavana. They then raised a hue, and reported to the king that Sundarī was missing. They also suspected the involvement of Jetavana in the murder case. An investigation was made and the death body was discovered in Jetavana. Placing on litter, they carries the death body of Sundarī around Sāvathī, shouting, "Behold the deeds of the monks ! Look how they have tried to cover up the misdeed of Gotama !!"²⁵

As a result, the monks were humiliated and insulted on the streets. Some of the monks went to Jetavana and reported to the Buddha that their lives had become miserable because of humiliations. The Buddha told them to reply in verse, "One who tells lies goes to hell. One who commits evil but denies it goes to hell. Both of them being evil-doers, suffer alike in future."²⁶ The Buddha also told them that such environment would not last for very long.

For seven days, the Buddha confined himself in his room, not even going out for alms. Ānanda even suggested that they should go to another city. The Buddha pointed out to him the absurdity of running away from false accusations.

On the seventh day, the government spies sent by Pasenadi for further investigation on the murder case of Sundarī, found the murderers quarreling among themselves after strong drinks and revealing their evil deeds. They were brought to the king. Further questioning disclosed that they were hired by heretics to kill Sundarī. The heretics were seized. They confessed their role in the murder of Sundarī. The king ordered them to go around the town claiming themselves as murderers of Sundarī. That they had to follow. They were hanged to death for the murder. The glory and the fortune of the Buddha were very much enhanced as a result of the episode. The Buddha said, "Uncontrolled people attack with piercing comments to a good person, like a warrior elephant is attacked with arrows in the war field. A good monk should bear it and should not

23 Sutta Nipāta Athakathā (see BKM, II, pg. 208). This pretend seems more convincing that those given in other sources that Sundarī used to go towards Jetavana in the evening with garlands, perfumes, fruits, etc. and when interrogated, she used to reply that she was going to spend the night inside the Buddha's cell. This pretend seems to have borrowed from *Ciñcā Mañavikā* (see vassa 20).

24 Sutta Nipāta Athakathā (BKM, II, pg. 208). Dhammapada (22.1) says that it occurred on the third day, which seems little convincing.

25 Dhammapada (22.1) and *Mañisūkara Jātaka* (No. 285) say that the king himself ordered the heretics to exhibit the death body to the public. It seems that king Pasenadi himself was convinced about the Buddha's guilt.

26 Udāra (4.6); Sundarī *Paribbājikā Vatthu*, Dhammapada (21.1 vs. 306).

cultivate enmity towards them."²⁷ The Buddha added, "A wise is not affected by accusations. A person attached with a certain philosophy acts like that philosophy only. A wise does not get clung to a certain philosophy."²⁸ To exemplify that the Buddha can not be defamed, a past story was told by the Buddha.^{29 30}

At that moment, 500 brahmins of different states were assembling in Sāvatti. When they knew that the Buddha preached about equality among different castes by birth, they decided to send a learned and wise brahmin to defeat the Buddha in a debate. They chose **Assalāyana** brahmin of Sāvatti who at the beginning refused the proposal saying the Buddha was a great thinker and would be difficult to defeat him in a discussion. However, finally, he had to agree his fellowmen. Assalāyana went to Jetavana and challenged the Buddha on his (Assalāyana's) statement that a brahmin was a superior caste and was a legitimate son of Brahṃā. The Buddha rejected his view and claimed that all castes could cultivate virtues; and raised serious questions regarding the purity of the brahmin caste. Assalāyana sat silent. The Buddha then related a story of **Asita Devala** who had defeated a brahmin with similar views. Convinced at the end, Assalāyana declared himself as a follower of the Buddha.³¹

Also present during the debate was his son, **Mahā-Kotthita**, who joined the Saṅgha at the same time. Mahā-Kotthita attained arhatship soon afterwards. He expressed his feelings, "One who is wise can blow away all sort of bad actions."³² Later, he was ranked as the foremost in logical analysis.³³

27 Udāna (4.8).

28 **Dutthaka Sutta**, Sutta Nipāta (4.3).

29 **Mañisūkara Jātaka** (No. 285).

30 The story of Sundarī Paribbājikā is found in Udāna (4.8); Dutthaka Sutta, Sutta Nipāta (4.3); Mañisūkara Jātaka (No. 285) Dhammapada (22.1) and also in Apadāna Athakathā. The event occurred relatively earlier but after the Buddha's Twin Miracles in Sāvatti which caused the dwindling of heretics sects; and because the Buddha seems to be still young and handsome during this event. If the hermitage of the heretics were close to Jetavana, it should have happened prior to construction of Rajakārāma Vihāra at that place.

It is said that the Buddha had to suffer Sundarī murder case because in his previous birth as **Munālī**, he had humiliated a Pacceka Buddha. And in another birth, he had humiliated some learned sages. (see BKM, II, pg. 213). These stories, however are not enlisted in Jātaka, Athakathā

31 **Assalāyana Sutta**, Maj.Nik. (2.5.3).

32 Theragāthā (**Mahā-Kotthita**, No. 2, vs. 2). In Apadāna, Mahā-Kotthita has declared that his parents were Assalāyana and **Candevatī**, and that he entered the Saṅgha after listening to sabbasudhī sermon to his father. Since Assalāyana Sutta is the only place where we find the Buddha preaching sabbasudhī sermon, Mahā-Kotthita proves to be the son of the brahmin mentioned in Assalāyana Sutta. That Assalāyana was only sixteen during the sutta, therefore, seems incorrect. The event seems to have happened earlier since Mahā-Kotthita is mentioned in many other suttas to come.

33 **Etadagga Vagga**, Ekaka Nipāta, Ang.Nik.

One day, Ānanda after his meal, went to a river for water. There he met a girl of untouchable caste, named **Prakriti** (Pakkīti ?) and asked for some water. The girl hesitated because of her inferior caste. But Ānanda said that he had nothing to do with the caste, and asked for water again which he got. The girl fell in love with Ānanda and asked her mother to arrange her marriage with him. Her mother, who knew witchcraft, tried to bound Ānanda with her spell, but in vain. But the girl kept on following Ānanda everywhere. Knowing this, the Buddha called upon the girl at Jetavana and preached her. Finally the girl joined the Saṅgha and became a bhikkhūñī.³⁴

Kātyāni was a paribbājaka of Sāvattī belonging to a brahmin clan of Kasiya-Gotta. But because of raise in the popularity of the Buddha, he was having hard time in getting alms. His friend **Sāmaññakāni**, then a thera, advised him to join the Saṅgha. That he did. He exerted himself in meditation, sleeping but little. One night while walking to and fro in meditation, he fell in the terrace. The Buddha saw him fell, helped him, and urged him not to give up his efforts. The Buddha said, "Be awake ! Let not idleness overcome you. You do it yourself, there being nobody to do it for you. Meditate and achieve victory." Inspired by the Buddha, he soon attained arhatship.³⁵

In Sāvattī, a young slave had ran away and joined the Saṅgha. Soon afterwards, he became an arhat. One day, when the Buddha was going for alms on the streets of Sāvattī with him, his former master recognized him and grabbed him by robe. Knowing the story, the Buddha said, "The then-slave is now free from all the bonds. He is an arhat". The Buddha added, "He is a real brahmin who gets freed from all sufferings in this very life."³⁶

The Buddha left Sāvattī and started his journey towards the south. He reached at Sumsumāragiri.

Sumsumāragiri

The Buddha started his eighth vassa at Bhesakalāvana in Sumsumāragiri.

34 The author has not been able to go through the original source of this famous event. It is supposed to be in Shārdūi-Karan Apadāna. The story here is taken from Dr. Ambedkar's book 'Bhagawan Buddha aur Unka Dharma. The event should have occurred while Ānanda was young and attractive, but after the establishment of Bhikkhūñī Saṅgha.

35 Theragāthā (Kātyāna. No. 216, vs. 411-416); Theragāthā (Sāmaññakāni, No. 35); DPPN (I, 563). This event evidently occurred after Sāmaññakāni had joined the Saṅgha, and probably soon after the twin miracles when heretics were neglected by the mass.

36 **Aññatarabrāhmaṇa Vatthu**, Dhammapada (26.19, vs. 402). It seems to have occurred before the Buddha laid down a rule forbidding slaves to join the Saṅgha.

Vassa Eight (Sumsumāragiri)

Sumsumāragiri

The Buddha stayed at **Bhesakalāvana**, a wild life reserve for deer. There, the Buddha was seen by **Nakulapitā** and **Nakulamātā**, an old couple of Sumsumāragiri, and both of them immediately fell on the Buddha's feet addressing him as their son and asking him why he had been away for such a long time.¹

One day, the Buddha came out of Bhesakalāvana and went to Nakulapitā's house. The old couple entertained the Buddha and told about their faithfulness to each other in that life, and asked for a teaching by following which they could maintain same degree of mutual faithfulness and same relation in future lives. The Buddha told them that it was possible given if both were matched in faith, character, generosity and wisdom.² The Buddha came back to Bhesakalāvana. In an assembly of the monks, the Buddha preached how by cultivating matching faith, good character, generosity and wisdom, a couple could live happily in the present as well as in the future lives.³ Nakulapitā and Nakulamātā were later declared by the Buddha as the most intimate companions among his disciples.⁴

A thera from Sāvathī, named **Sigālakapitā**, was also living in Bhesakalāvana at that time practicing meditation of concentrating on skeletons. A forest god encouraged him saying "I am convinced that you can definitely get rid of attachments."⁵ Thus encouraged, he labored harder and soon attained arhatship.

1 Commentaries on Sam.Nik. and Ang.Nik. (DPPN, II, 3). It is mentioned that the old couple had been Bodhisatta's parents for 500 births and his near relations for many births, hence they addressed the Buddha as a son. Similar incident has occurred in Sāketa with an old couple (see below) which most probably is the same event but being interpreted as different ones by commentaries.

Apparently they had a son by the name of **Nakula**, hence they were called Nakulapitā and Nakulamātā.

2 **Samajīvi Sutta, Pethama**, Duka Nipāta, Ang.Nik.

3 **Samajīvi Sutta, Dutīya**, Duka Nipāta, Ang.Nik.

4 **Etadagga Vagga, Ekaka Nipāta**, Ang.Nik.

5 Theragāhā (Sigālakapitā, No. 18, vs. 18). TND.

Sigālakapitā had a son by the name of Sigāla. Some of the author have identified him with the father of Sigāta of Sigāta Sutta. This does not seem to be correct. The former was from Sāvathī, the latter from Rajagaha. The latter was a house-holder and the former was an arhat.

Sometime later, in another part of the world, **Anuruddha** therā went to meet **Sāriputta** and reported that he had not been able to attain arhatship in spite of efforts. Sāriputta admonished him to give up boasting and concentrate on nibbāna,⁶ and gave him eight thoughts of a great man as a topic for meditation. Anuruddha was at that time practicing the same in **Pācīnavamsadāya** of Ceti country.

The Buddha visited **Anuruddha** at Pācīnavamsadāya from Bhesakalāvāna. Anuruddha, who had not been able to attain the goal of life even though he was practicing the eight thoughts of a great being as being directed by Sāriputta, was thus visited by the Buddha who helped him out on that. Thereupon Anuruddha mastered upon all eight thoughts of a great being, which were - 1) the Dhamma is for less-desireness; 2) for satisfaction; 3) for solitude; 4) for awakenedness; 5) for mindfulness; 6) for concentration; 7) for wisdom; and 8) for getting rid of all bonds (*papañca*). The Buddha went back to Bhesakalāvāna and reiterated the eight thoughts of a great beings to monks.⁷ Anuruddha, while in Ceti, developed insight and became an arhat. Recalling his struggle and the assistance provided by the Buddha, he expressed his feelings in verses, "I have attained all three knowledge and completed the cycle."⁸

The eighth vassa of the Buddha completed in Sumsumāragiri.

Sāvatti

After sometime, the Buddha went back to Sāvatti and stayed at Jetavana.

A young *sāmañera* named **Pañdita**⁹ was going around the city for alms with his teacher **Sāriputta** therā. He was only eight days old as a *sāmañera*. They noticed farmers channeling water through their fields, fletchers strengthening heated arrows and carpenters working on wood to make desired furniture. The child was surprised to see that even non-living things can be tamed with efforts. He then decided to tame himself. In Jetavana vihāra, he went inside a room, practiced meditation, and attained *anāgāmi* fruition before the meal time. The gods came to assist him in meditation keeping the vicinity clean and quite. At that time, Sāriputta was bringing meal for his pupil. Seeing this, the Buddha intercepted, and made Sāriputta engaged in

6 **Anuruddha Sutta, Dutiya.** Tikka Nipāta, Ang.Nik.; and its commentary.

7 **Anuruddha Mahā-Vitakka Sutta.** Athaka Nipāta, Ang.Nik.

8 Theragāthā (**Anuruddha**, No. 256, vs. 891-903). The last two verses might have been uttered later, which declared that Anuruddha did not sleep laying down for 55 years. Or, all the psalms might have been expressed very late in the life of Anuruddha.

9 Dhammapada (6.5) says that when he was still in the womb of his mother, a rich woman of Sāvatti and a follower of Sāriputta, invited the therā and entertained him in a high class manner for seven times. When he was seven, he entered the Order under Sāriputta, on which occasion his parents held an alms-giving ceremony for seven days. Note that the story is also given in Dhammapada (10.11) under the name of **Sukha sāmañera**.

conversation so that he could not go inside and disturb the *sāmañera* who was trying hard to achieve the goal. By that time Pañḍita *sāmañera* attained arhatship. Later the Buddha told monks that even gods help them who are practicing the Dhamma. He added, "Farmers channel water, fletchers straighten arrows, carpenters work the timber; the wise tame themselves."¹⁰

The Buddha suffered from cramp. He asked **Upavāna** therā, the personnel attendant of the Buddha at that time, to fetch some hot water. Upavāna then went to his brahmin friend **Devahita**, who ran a public bath, and asked him, "The great being of the world, the Sugata, is suffering from cramp. I am in need of some water for such a being."¹¹ That he got along with some molasses. The hot water bath and drinking of molasses with hot water cured the Buddha. Afterwards, Devahita visited the Buddha and asked to whom offerings should be given. "To him who had given up all evils," the Buddha replied. The Buddha added, "He is a real brahmin who knows all, who had attained arhatship and who has accomplished all that are to be accomplished for the eradication of moral defilements." Devahita declared himself as a follower of the Buddha.¹²

A seven-years old child, named **Saṅkicca**, was allowed to enter the Saṅgha by his relatives under Sāriputta therā. He attained arhatship while his head was being saved.¹³

10 **Pañḍita-Sāmañera Vatthu**, Dhammapada (6.5, vs. 80); **Sukha-Sāmañera Vatthu**, Dhammapada (10.11, vs. 145); Theragāthā (**Kuṇḍala**, No. 19, vs. 19). This event of Pañḍita have occurred in the same year as that of Saṅkicca and Sopāka (see vassa 8). It is very interesting to note that the story of Pañḍita (Dhammapada, 6.5) is not only repeated in the same book (Dhammapada, 10.11), but also repeated for a therā named **Kuṇḍala** in Theragāthā (No. 19). Even the verse attributed to Kuṇḍala therā of Theragāthā is same as that of the verses attributed to the Buddha in Dhammapada. The same event could not have happened to three different people. Hence it is logical to regard **Pañḍita sāmañera**, **Sukha sāmañera**, and **Kuṇḍala** therā as one and same person; they all were from Sāvathī.

According to Dhammapada, the gods even stopped the sun and the moon in order not to disturb the meditating *sāmañera*!

11 Theragāthā (Upavāna, No. 153., vs. 185-186).

12 **Devahita Sutta**, Sam.Nik.(7.2.3); **Devahita-Brāhmaṇa Vatthu**, Dhammapada (26.40, vs. 423).

13 Dhammapada (6.9); Theragāthā (Saṅkicca, No. 240); **Nāgapeḷa Vatthu**, Peta Vatthu.

In Theragāthā, he is said to be brahmin of Rajagaha, but the detail story of his birth is found in Dhammapada, which seems imaginary and is similar to that of **Dabba Mallaputta**. However at least one aspect of Dhammapada story might be right - that he was an inhabitant of Sāvathī, since four *sāmañera* mentioned in Pañcacciddagaha seem to be from Sāvathī. The event mentioned in the text should have happened earlier as we find events related to Saṅkicca when he was at least 30 years old. From the description in the story, the Order of the Buddha had already been established when Saṅkicca was born. It should also be noted that Sāriputta was a therā when Pañḍita *sāmañera* was born; who is of the same age as that of Saṅkicca. Keeping these points in mind, it can be deducted that Saṅkicca entered the Order after seventh vassa and before sixteenth vassa. The author has deducted eight as the most likely one because it gives sufficient time for events to occur in the life of Saṅkicca even after his age of 30 years. This event occurred in the same year with that of Sopāka and Pañḍita novices (see vassa 8).

At that time in **Kosambī**, the capital city of **Vamsa** country, were living three well famed and rich friends - **Ghosaka**, **Kukkuta** and **Pavāriya**. For a number of years they had been entertaining 500 ascetics from Himalayas. Once when the ascetics were climbing down to the cities from Himalayas, they were informed by a tree-sprite about the advent of the Buddha. The ascetics went to Kosambī to tell Ghosaka and his friends of their determination to see the Buddha at Jetavana. They went to Jetavana, listened to the Buddha, and entered the Saṅgha. All 500 of them latter attained arhatship.

Ghosaka, Kukkuta and Pavāriya, who were following 500 ascetics, thus had opportunity to meet the Buddha. After listening to the Buddha's preaching, the three friends of Kosambī attained *sotāpanna* fruition. After entertaining the Saṅgha for two weeks, they invited the Buddha to visit Kosambī, which was accepted by the Buddha. They then returned their home town, building resting places and monasteries on the way to Kosambī as preparation for the Buddha's visit. In Kosambī, Kukkuta constructed **Kukkutārāma**, Pavāriya constructed **Pavārikārāma** and Ghosaka constructed **Ghositārāma** vihāra for the Buddha and his Saṅgha.¹⁴

The summarized story of Saṅkicca is as follows:

Saṅkicca's mother was a daughter of a householder named **Vaddhakusala** of Sāvatti. She died of a disease during delivery. While she was cremated, an abdominal part remained unburnt. The men who burnt his mother's body, turning the pyre over with sticks, pierced the womb and injured the pupil of the child's eye. He was discovered next day by men who came to extinguish the funeral pyre. Surprised, they took the child to soothsayers who predicted that the child would become a leader of 500 monks if he were to leave the household life, otherwise would cause poverty for seven generations. Hence, when Saṅkicca was of seven, when he wished to enter the Order, he was readily permitted by his relatives to get ordained under their teacher, Sāriputta.

- 14 Dhammapada (2.1, vs. 21-23). The incident is given in commentaries of Dīgha Nikāya and Ang.Nik. as well. The event should have happened in the eight vassa as we find the Buddha spending ninth vassa in Kosambī at the invitation of Ghosaka and his friends. The story in Dhammapada indicates that the event had occurred at the beginning of a vassa period, which seems to be wrong because the eighth vassa of the Buddha was at Sumsamragiri and not in Sāvatti where 500 ascetics met him.

The story also mentions that the tree-sprite was a laborer of Anāthapiṇḍika in his past life. Mention is also made in the story about not taking meal in the evening, a rule that was made later that this event.

The story of **Ghosaka** is very dramatic. He was son of a courtesan, his father being unknown. He was left on a refuse heap to die as soon as he was born. A passer-by took him home. The treasurer of Kosambī, knowing from astrology about the birth of a lucky boy at that very moment, searched, found and adopted the child. A few days later, the treasurer himself had a son. Then he started planning to get rid of the adopted son Ghosaka. He told his slave girl Kāti to put the child on the way of oxen. That she did. Surprisingly, the first ox in the herd stood over the child to protect him from the stampede of oxen. Seeing this, the cowherd took the child home. Knowing that the mission had not been accomplished, the treasurer brought back Ghosaka from the cowherd. He tried to kill the child in similar way by placing him underneath carts, but failed again. Then Ghosaka was casted away in a graveyard, but no harm befall upon him. He then ordered to throw away the child from top of

One day, the Buddha, while going around Sāvatti with other monks, saw a fisherman in a settlement near the north gate of Sāvatti. The fisherman, seeing the Buddha, threw away fishing gear and came and stood near the Buddha. The Buddha started asking name of each person present over there. On his turn, the fisherman said that his name was **Ariya**. The Buddha suggested him that he was unworthy for his name, because the ariya ('noble') never harmed any innocent creatures. The Buddha added, "He who does not harm any other living being is a noble man." The fisherman attained *sotāpanna*.¹⁵

The fame of the rival schools had suffered a great deal owing to the popularity of the Buddha. They began to preach that the Buddha was not worthy of offerings; and that the Buddha told people to donate only to himself and his followers. At that time, some people were preparing for a mass offering. They had collected offerings from a great number of people. When the question arose as to whom the offerings should be given, there was a division of opinions on giving those offerings to the Buddha. Finally they decided to have a voting. The result was, as expected, in favor of the Buddha. The mass offerings were then donated to the Buddha. When the monks were praising about the popularity of the Buddha even when the rivals were creating hindrances, the Buddha told them a past story of similar origin.¹⁶

A few days afterwards, when king **Pasenadi** heard about the rumor against the Buddha, he assembled people in Jetavana. In the assembly, he asked the Buddha as to whom should offerings be given. The Buddha replied, "To the virtuous, irrespective of classes. It can be given wherever the heart is pleased to." The audience was quite satisfied with the answer.¹⁷

a mountain, but the lucky boy fell on bamboos and was saved by a bamboo-cutter. Finally, the treasurer promised a potter a good fortune if he would kill the boy. The treasurer send Ghosaka to the potter with a message. On the way, Ghosaka met his foster brother and gave him the message promising to win him a game of marbles. The foster-brother went to the potter and got killed instead. The treasurer then send Ghosaka to a village superintendent with a message to be killed. On the way he stopped in the house of the treasurer's friend for a meal. The daughter of the host fell in love with Ghosaka and she, after discovering the letter, substituted that with another one ordering the superintendent to arrange a marriage between Ghosaka and the girl and build a good house for them. Superintendent carried out the order. And receiving this news, the treasurer fell ill. On his death-bed, he uttered that Ghosaka should be excluded from his property, but because of a slip of the tongue, he said 'I do' instead of 'I do not'. Thus Ghosaka became the treasurer of king Udena of Kosambi.

Later when Ghosaka came to know about his escapes from killing attempts of his father, he started to give daily offering to poor people. He appointed Mitta as a manager for daily offerings to the poor and helpless.

15 **Bālisika Vatthu**, Dhammapada (19.9, vs. 270). TND.

16 **Susīma Jātaka** (No. 163). TND.

17 **Issaṭṭa Sutta**, Sam.Nik. (3.3.4) That this event occurred along with *Susīma Jātaka* is the deduction of the author. TND.

One day, when the Buddha went to a cemetery, he saw a seven years old boy named **Sopāka** (the 'waif'), being born in the same cemetery and being adopted by a watchman of that cemetery.¹⁸ Impressed by the Buddha, the child entered the Saṅgha after getting consent from his godfather. The Buddha gave him the thought of *mettā* as a subject of meditation. Sopāka soon attained arhatship and uttered, "Like a mother who loves her only son, cultivate *mettā* towards all beings."¹⁹

One day, **Upavāna** therā asked the Buddha, "How the Dhamma is said to give immediate results (*sanditthika*)?" The Buddha replied that a person can know the happenings in the environment as well as his internal reactions through his senses, and that is *sanditthika*.²⁰

Rajagaha

From Sāvathī, the Buddha went to Rajagaha and stayed at Gijjakūta mountain.

King **Bimbisāra** heard about **Soṇa**, also called **Soṇa-Kolivisa** or **Sukhumāla Soṇa**, of **Campā**, the capital of **Aṅga** country.²¹ From the time of his conception, the wealth of his father, **Usabha-setthi**, had continued to increase. He was called **Soṇa** because his body was like burnished gold. His hands and feet were as soft as flowers. He had fine hair, four inches long, grown on his feet. He used to live in great luxury in Campā. Bimbisāra, being curious to see his feet, send some chiefs of his villages to fetch him. Soṇa, thus, arrived in Rajagaha, and Bimbisāra had opportunity to see hairs growing under his feet. The king then persuaded the village chiefs and Soṇa to visit the Buddha at Gijjakūta mountain.

Sāgata therā was the personal attendant of the Buddha at that time. When he saw Soṇa, accompanied by many chieftains,²² visiting the Buddha, he used his miraculous powers to convey the message of their arrival to the Buddha. The visitors were greatly impressed with Sāgata and, hence, could not concentrate on the Buddha. Knowing this, the Buddha signaled Sāgata, who performed more miracles and declared the Buddha as his teacher. The visitors then praised the

18 In fact, Sopāka was a son of a poor woman of Sāvathī. While he was still in her womb, his mother fell into a long coma. Her kinsmen, thinking her death, took her to the cemetery for cremation. But because of a stormy rain, they flew away leaving the poor woman in the cemetery. The child was safely born, while the mother died. A watchman of the cemetery adopted the child.

19 Theragāthā (**Sopāka**, No. 33, vs. 33). This event occurred in the same year as that of Saṅkicca and Paṇḍita (see vassa 8).

20 **Upavāna Sutta**, Sam.Nik. (34.2.2.8). This event had occurred in Sāvathī, most probably while Upavāna was a personal attendant of the Buddha.

21 As to why he was called Kolivisa is not clear. Some say that he had 20 crores of wealth, others that he was a Koliyan, and still others that it was a *gotta*.

22 The number of chieftains at that time was 80000, says the source.

Buddha, listened to him, and became followers of the Buddha. Soṇa, on the other hand, asked the Buddha to allow him into the Saṅgha. He entered the Saṅgha and went to dwell in Sītavana.

In Sītavana, Soṇa tried his best to attain the goal of life. He walked up and down in meditation, injuring his soft feet. He won no achievement. Being desperate, it occurred to his mind that he should go back to his household life where he could enjoy luxury as well as support the Saṅgha with his wealth. Knowing his intention, the Buddha visited him in Sītavana from Gijjakūta. The Buddha noticed the meditation platform covered with blood and found out that the blood was because of the bleeding from the soft feet of Soṇa who was walking to and fro practicing meditation. The Buddha went to Soṇa's room and asked him whether a lute would give a good sound if the strings were too loosened or would it be playable if too tightened. Soṇa, himself a good lute player, answered in negative. "Similarly, Soṇa, energy ends in flurry when overworked and ends in idleness when over-laxed. Follow the middle and appropriate method," said the Buddha. The Buddha returned back to Gijjakūta. Soṇa, encouraged by the lesson, tried in appropriate way and achieved the goal of life. He then sang, "I have been shown the right way by the Buddha with the simile of a lute."²³

Soṇa then visited the Buddha and declared about his attainment by claiming that his mind was like a holeless solid mountain that was unaffected by any storm coming from any direction. The Buddha approved his way of declaration and gave him permission to wear shoes with one lining. Soṇa said that he had abandoned 80 cart loads of gold and a retinue of seven elephants. He did not wish, as a *thera*, to have any luxuries that his colleagues did not share. The Buddha then permitted all monks to wear shoes with one lining.²⁴

On hearing that Soṇa-Kolivisa, a delicate youth brought up in luxury, had entered the Saṅgha, the two brothers of Campā, **Bharata** and **Nandaka**, joined the Saṅgha too. Bharata soon acquired the goal of life while his relatively slow-witted younger brother Nandaka was lagging behind. Wishing to help him, Bharata went to him and discoursed about insight. One day, they saw a caravan passing by. A tired ox, unable to pull the cart, fell down. The caravan leader had him released, and fed him grass and water. The ox was able to pull the cart again. Bharata *thera* drew Nandaka's attention to the incident. Encouraged by the incident, Nandaka *thera* tried harder and attained arhatship. Later he sang, "Like the tired ox who is strengthened again, a

23 Theragāthā (Soṇa, No. 243, vs. 633-645).

24 **Mahāvagga**, Vin. (5.1.1-5.1.4): **Soṇa Sutta**, Chakka Nipāta, Mg.Nik.; Theragāthā (Soṇa, No. 243). This event occurred while Sāgata was the attendant of the Buddha.

bhikkhu also gets vitalized by seeing the Buddha.²⁵ One day, Bharata therā invited Nandaka in verses to visit the Buddha.²⁶ And they visited the Buddha.²⁷

The followers of **Chabbaggiya** monks used to wear fashionable shoes of different colors and of various shapes and sizes. Some of them wore shoes made of animal skin. Knowing this, the Buddha banned wearing of such fashionable shoes.²⁸

Ujjaya was a brahmin of Rajagaha who was quite proficient in all three Vedas. Dissatisfied with the teachings of the Vedas, he went to the Buddha at Veluvana, heard him preached, and joined the Saṅgha. He retired into a forest, meditated, and became an arhat. He later visited the Buddha and thanked him in verses.²⁹

One day, the Buddha was going for alms-around followed by a therā. The foot of the therā had ruptured. A lay-disciple who had come to pay homage to the Buddha saw the therā massaging his feet. He wanted to donate his own shoes, that had many linings, to the therā who refused it on the ground that the Buddha had banned wearing of shoes with more than one lining. When it was communicated to the Buddha, the Buddha allowed old multi-lined shoes for monks.

On some other day, the Buddha was walking to and fro in meditation without shoes. Other theras also took out their shoes in honor to the Buddha, the followers of **Chabbaggiya**, however, did not bother to do that. Referring to the event, the Buddha said that the monks should not wear shoes if their teacher or preceptor were not wearing those, and banned wearing of shoes inside monastery.

In a few days, the Buddha saw some theras carrying another therā to the toilet. Upon inquiry, it was found that the therā had certain disease on his feet. The Buddha allowed monks with diseased feet to wear shoes even inside monasteries.

Later when monks faced troubles without shoes inside the monasteries - some treading upon thorns, others making clothes dirty, and so on - the Buddha allowed the monks not only to wear shoes but also to carry light and stick inside the monasteries.³⁰

25 Theragāthā (Nandaka, No. 147, vs. 173-174).

26 Theragāthā (Bharata, No. 148, vs. 175-176).

27 This event is tied up with the ordination of Soṇa-Kolivisa, hence is placed here.

28 Mahāvagga, Vin. (5.1.4-5.1.5). These rules were made after the incident of Soṇa-Kolivisa.

29 Theragāthā (Ujjaya, No. 47, vs. 47). TND.

30 Mahāvagga, Vin. (5.1.6-5.1.9). If the sequence given in the source book is to be followed, these events had happened after the rule of wearing shoes was declared by the Buddha in Rajagaha. However, chances could not be ruled out that these events occurred during different stays of the Buddha at different places.

While the Buddha was staying at Veluvana, he was disturbed by **Chabbaggiya** monks who, wearing wooden sandals and each holding a staff, were walking to and fro on a big slab and thus generating much noise. On hearing this, the Buddha asked **Ānanda** what was going on. Ānanda told the Buddha what was happening. The Buddha then prohibited the monks from wearing wooden sandals, and told the monks, "Guard against evil deeds, speech and thoughts. Give up the evil ones. Cultivate good deeds, speech and thoughts. Wise are perfectly self-controlled."³¹

Isipatana

From Rajagaha, the Buddha went to Vārāṇasī and stayed at Isipatana.³²

Unable to wear wooden sandals, the **Chabbaggiya** monks started to wear shoes of leaves, bamboo, and so on, thus damaging the plants. The Buddha chided them for causing the death of the plants and banned wearing such shoes.³³

Erakapatta, the head of a tribesman, visited the Buddha. To him, the Buddha preached, "Hard to gain is the birth of a man, hard is the life of mortals, hard is to get opportunity to listen the Dhamma, and hard is it for a Buddha to appear."³⁴

31 Mahāvagga, Vin. (5.1.10); **Chabbaggiya Vatthu**, Dhammapada (17.8, vs. 231-234). In Vin., it is said that the monks, not the Buddha himself, was disturbed by the noise of wooden sandals, which probably is more reasonable to believe.

The author has followed the sequence given in Vin. and put the event at this place.

32 Mahāvagga, Vin. (5.1.11).

33 Mahāvagga, Vin. (5.1.11). This rule was laid down after the rules of the shoes had been made in Rajagaha.

34 **Erakapatta-nāgarāja Vatthu**, Dhammapada (14.3, vs. 182). TND. Erakapatta has been stated as a nāga (serpent) king. Some scholars have identified naga as a tribe. The complete story of Erakapatta is rather unbelievable and goes on as below:

Erakapatta was a monk during the time of Kassapa Buddha. He accidentally caused a grass blade to be broken while traveling in a boat, and died without getting opportunity to confess for that little offense. As he had died carrying the offense, he was reborn as a nāga, and he waited for an appearance of the Buddha. He had a beautiful daughter, and twice a month, he made her dance on his hood at the surface of Ganges singing four questions. He had declared that anybody who would answer those questions could have his daughter. Erakapatta had done that hoping to hear the appearance of the Buddha in the world.

In Vārāṇasī, the Buddha, sitting underneath a tree, saw a youth named Uttara on his way to see Erakapatta's daughter. The Buddha stopped him and told him answers to those questions. While he was being taught, Uttara became sotāpanna, with no longer desire for nāga princess. However he still went to Ganges and answered those four questions. They were - 1) Who is a ruler? One who controls six senses; 2) Is one who is overwhelmed by the mist of moral defilement be called a ruler? No one who is free from craving is called a ruler; 3) Which ruler is free from moral defilement? One who is free from craving; 4) Who is a fool? One who goes after sensual pleasures.

Thus Uttara was able to answer all the questions correctly. Erakapatta asked Uttara to be taken to the Buddha. That he did. Erakapatta told the Buddha about his past story, and to him the Buddha preached Dhammapada verses.

Bhaddiyā

From Vārāṇasī, the Buddha went to Bhaddiyā, and stayed over **Jatīyāvana**. Some of the monks of Bhaddiyā used to wear fancy shoes of reeds and grasses. When the Buddha knew about it, the Buddha said, "Bhikkhus ! You have entered the Saṅgha to seek the goal of life. You should not be wasting time in making slippers and decorating those. In those who leave undone what should have been done but do what should not have been done, moral intoxicants increase."³⁵

Sāvathī

From Bhaddiya, the Buddha returned back to Sāvathī.³⁶

While at Jetavana, the Buddha was reported about the followers of **Chabbaggiya** who used to play with cattle and tortured them in Aciravathī river. The Buddha rebuked them and told them not to do such act. Killing of a calf was declared as an offense at the same time.³⁷

Upaka, the ājīvaka whom the Buddha had met on his way to Isipatana for the first sermon, had turned out to be a householder with a child by that time.³⁸ He came to Sāvathī searching for the Buddha and found him at Jetavana. Recognizing him, the Buddha asked, "You have become old. Will you like to be a bhikkhu ?". The answer was affirmative. The Buddha then said, "One who has conquered everything, who is free from all attachments, is a real *muni* (wise man)."³⁹ Upaka attained *anāgāmi*

Dhamma Digital

35 Mahāvagga, Vin. (5.1.11); **Bhaddiyam-Bhikkhūnam Vatthu**, Dhammapada (21.3, vs. 292-293). This event occurred after the Buddha came to Bhaddiya from Vārāṇasī where he formulated some rules about shoes. In Dhammapada, the monks are said to have become arhats after the discourse.

36 Mahāvagga, Vin. (5.1.11). This event is placed here following the event sequence given in the source book.

37 Mahāvagga, Vin. (5.1.11). This event is placed here following the event sequence given in the source book.

38 The story of Upaka, also called **Kāla** ('black') or **Upagaṇa**, goes on like as follows:

After meeting the Buddha on the way between Uruvelā and Isipatana, Upaka ājīvaka went to Vaṅkahāra country. There he lived in a house of a hunter in a village called **Nāla**, and fell in love with the hunter's daughter **Cāpā**. After starving for seven days, he was successful in marrying her and started living by selling the flesh hunted by his father-in-law. They bore a son named **Subhead** (???). When the baby used to cry, Cāpā used to mock her husband saying, "Ascetic's son, game-dealer's son, don't cry." In imitation, he told his wife that he is acquainted with the jina (the Buddha), but she did not stop teasing him. Hence he decided to go to Sāvathī to meet the jina, in spite of Cāpā's attempt to keep him in household life.

39 **Muni Sutta**, Sutta Nipāta (1.11, vs. 5); DPPN (II, 648).

fruition. Unfortunately, he died soon.⁴⁰ Soon afterwards, his wife, **Cāpā**, followed him to Sāvatti, entered the Saṅgha and attained arhatship. As a therī she used to utter her past life in verses.⁴¹

One day the Buddha was visited by **Kesi** the horse trainer. When asked by the Buddha, Kesi explained that he trained some horses by mildness, some by harshness and others by both, and those who did not submit to his training, he destroyed (neglected). The Buddha said that just so did he deal with men. Kesi became a follower of the Buddha.⁴²

A brahmin couple of Sāvatti decided to give alms to some monks. The husband went to monastery to fetch some monks. His wife had told him to bring senior monks who were true brahmins. But the brahmin could invite only four novices of seven years old each, all of them arhats. They were **Saṅkicca**, **Paṇḍita**, **Sopāka** and **Revata**.⁴³ The wife was upset to see such young novices, younger than her grandchildren. She sent her husband to fetch older monks. Meanwhile the novices were given lower seats and no food was offered. Second time, the brahmin was able to invite **Sāriputta**. Upon arrival, Sāriputta found that the four novices had been kept hungry, and that there was food only for four persons. He returned to the monastery without accepting alms. On his third try, the brahmin invited **Moggallāna** who, similarly, went back after learning about the novices. Finally, the brahmin couple had to feed novices.

40 The story of Upaka is given in detail in Therīgāthā (No. 68), and is also found in the commentaries of Dīgha Nik.; Sam.Nik.; and Maj.Nik. (see DPPN. I, 385). It is said that he was reborn in Avihā Bhuvan, where he became an arhat instantly.

Upaka might have entered the Order not very late since the Buddha recognized him immediately. But since, he was more aged and the father of a child during his second meeting with the Buddha, the event might have occurred near around this vassa.

41 Therīgāthā (Cāpā, No. 68, vs. 291-311).

42 **Kesi Sutta**, Catukka Nipāta, Ang.Nik. This is said to be one of the reasons the Buddha is being called 'pūrisadamma sārathi' TND, PND.

43 Revata sāmānera mentioned here is being identified as **Khadiravāniya Revata**, the youngest brother of Sāriputta, by some of the scholars. This Revata, however, is a different one as Sāriputta met his brother only late in his life. No other event is found elsewhere attributed to this arhat novice.

There is another sāmānera by the name of **Sopāka**, who also joined the Order at the age of seven and attained arhatship in a short while. Dhammapada does not mention which Sopāka it is referring to in the text. The Sopāka (No. 33 in Therīgāthā, the one mentioned above in this vassa) was born in Sāvatti, the next Sopāka (No. 227 in Therīgāthā, the one discussed in vassa ten) probably was from Rajagaha as indicated by his verses, though specific mention is not found anywhere. If we regard Paṇḍita as Kuṇḍala (see vassa 8), then we have to regard that he was from Sāvatti. Saṅkicca also seems to be from Sāvatti.

Considering these things in mind, the Sopāka of Sāvatti (No. 33 in Therīgāthā, the one mentioned above in this vassa) seems to be the novice mentioned in the event of Pañcācchiddagaha which occurred in Sāvatti.

Later when other monks asked the novices as to whether they did get angry when they were kept hungry by the brahmin couple, they answered in negative. Thinking that they were boasting, the monks reported that to the Buddha. The Buddha said, "Arhats bear no ill will towards those who are hostile to them. A real brahmin is the one who is not hostile to those who are hostile, who is peaceful to those with weapons, and who is without attachment to objects of attachment."⁴⁴

As the next vassa was coming near, the Buddha decided to visit Kosambī on the invitation of Ghosaka and his friends.⁴⁵

The Buddha left Jetavana and started his journey towards Kosambī.

Bhaddavatikā (Cetiya)

On the way, the Buddha reached at **Bhaddavatikā** of **Cetiya (or Ceti ???)** country. The Buddha was heading to spend the night in **Ambatittha**. He did go there ignoring the warning given by cowherds repetitively about a mighty serpent living in a **Jatila** hermitage over there. The Buddha lived in a forest nearby **Bhaddavatikā**. At the same time, his personal attendant, **Sāgata** therā, went to the **Jatila** hermitage and overcame the fierce serpent with his supernatural power. He came back to the Buddha. They then resumed their journey towards Kosambī.⁴⁶

Kammāsadamma

The Buddha went to **Kammāsadamma** village of **Kuru** country and stayed there for some time.⁴⁷

In **Kammāsadamma** was living a brahmin named **Māgaṇḍiya**. He had an extremely beautiful daughter, named **Māgaṇḍiyā**. **Māgaṇḍiya** had not given her daughter to anyone considering none of them worthy for his daughter. One morning, **Māgaṇḍiya** saw the Buddha in a forest while he was going to his daily bath. Impressed by the

44 **Sāmanerā-nama Vatthu**. Dhammapada (26.26, vs. 406). This event occurred in the same year when the four sāmaṇera mentioned had entered the Order. They were all seven years old.

It is said that when the four sāmaṇera were kept hungry for too long, the throne of Sakka, the king of gods, got heated. In disguise of a brahmin, he entered of the house of the brahmin and sat down after worshipping the novices. The brahmin couple tried to drive him away, but in vain. He then revealed that he was Sakka. Seeing that Sakka himself was paying homage to the sāmaṇera, the couple offered food to all five. After meal, each of them came out of the house through the air by making holes on the wall with their super-natural power. The house was henceforth called **Pañcacchiddagaha**.

45 Dhammapada (2.1, vs. 21-23).

46 **Surāpāna Jātaka** (No. 81). This event occurred on the way to Kosambī and while Ānanda was not the personal attendant of the Buddha.

47 **Ang.Nik. Althakathā** (DPPN, II, pg. 594).

majesty of the Buddha, Māgaṇḍiya decided to give his daughter to the Buddha. Telling the Buddha to wait for a while, Māgaṇḍiya hurried to his house and fetched his wife and his daughter. On arriving, they found that the Buddha had gone. Looking at the footprints, his wise wife declared that the master of the footprints must be free from all passions. But Māgaṇḍiya paid no attention. Going a little way, they met the Buddha, and Māgaṇḍiya offered his daughter to the Buddha. The Buddha told him his identity and asked "By which way would you lead the Buddha who has conquered all passions?". He added that he would not touch Māgaṇḍiyā, a vessel filled with 32 impurities, even with his foot. Māgaṇḍiya expressed his view that purity comes from philosophy, disputations, discussions, learning and austerities. The Buddha denied that and said, "Purity comes from inward peace. A sage (*ṃuni*) does not indulge in disputes."⁴⁸ At the end of the discourse, Māgaṇḍiya and his wife attained *anāgāmi* fruitions, whereas their daughter Māgaṇḍiyā got extremely angry with the Buddha who had not only rejected her but also called her a vessel of filth. Enmity developed in her mind towards the Buddha.

Afterwards, handing over their daughter in charge of her uncle, **Culla-Māgaṇḍiya**, Māgaṇḍiya and his wife joined the Saṅgha and became arhats. Culla-Māgaṇḍiya took Māgaṇḍiyā to **Udena**, the king of Kosambī, who made her one of his chief consorts.⁴⁹

Kosambī

The Buddha reached at Kosambī. He was welcomed by **Ghosaka**, **Kukkuta**, and **Pāvārika**. The Buddha stayed at their vihāras - **Ghositārāma**, **Kukkuṭārāma**, and **Pāvārikārāma** - alternatively, each day being entertained by respective donor.⁵⁰

The Buddha started his ninth vassa at Kosambī.

48 **Māgaṇḍiya Sutta**, Sutta Nipāta (4.9)

49 The story of Māgaṇḍiya is given in detail in Dhammapada (2.1, vs 21-23). Ang.Nik. Atthakathā clearly mentions that the event occurred while the Buddha was visiting Kosambī on the invitation of Ghosaka and friends.

In Divyāvadāna, Māgaṇḍiya is mentioned as **Māgandika Paribbājaka**, his wife as Sākali and daughter as Ānupamā (DPPN,II, 594). Dhammapada mentions that the Buddha went to Kammāsadamma deliberately to liberate Māgaṇḍiya couple. That Māgaṇḍiya met the Buddha in the forest is given in Sutta Nipāta Atthakathā, where Ang.Nik.Atthakathā says that it occurred while the Buddha was going around for alms. Dhammapada says that it occurred nearby the fire place of Māgaṇḍiya.

50 Dhammapada (2.1, vs 21-23).

Vassa Nine

(Kosambī)

Kosambī

Sāgata therā had become quite popular in Kosambī because of his victory over the serpent in Ambatītha. People wanted to entertain Sāgata with the something rarest to the monks. The followers of Chabbaggiya provoked the devotees to offer wine. Sāgata was thus offered wine by many householders of Kosambī. Afterwards, the drunken therā laid down on the street out of sense. The Buddha, after returning from his meal, saw him and took him back to vihāra. The Buddha then declared the banning of alcohol to the monks and related a past story of a drunkard monk.¹ Next day, when Sāgata became sober, he realized the serious offense he had made. He went to the Buddha and begged for forgiveness. He then developed insight and attained arhatship.² The Buddha later declared him as the foremost among those skilled in the contemplation of the heat element.³

Sumana was a gardener of Kosambī who used to supply flowers to Ghosaka, Kukkuta and Pavāriya. He also had desire to entertain the Buddha like his masters. He went to get permission from his masters to allow him to entertain the Buddha in his house. The request was granted. Next day, thus, the Buddha visited Sumana's house, and, there, after the meal, delivered preaching to the gathering. One of the listener was Khujjuttarā, a hunched-backed lady, who immediately achieved sotāpanna level at that moment. Khujjuttarā was a maid servant of the queen Sāmāvatī. One of her daily duties was to buy flowers worth of eight pieces of money for the queen from Sumana the gardener. But she had been purchasing flowers worth of four pieces only, keeping the rest for herself so far. On that day, awakened by Buddha's sermons, she did not cheat, and bought flowers worth of all eight pieces of money.

1 Surāpāna Jātaka (No. 81).

2 Ang.Nik. Atthakathā II (DPPN, II, 1088).

3 Etadegga Vagga. Ekaka Nipāta, Ang.Nik.

Queen Sāmāvati,⁴ wife of King Udena, was surprised to see almost twice the number of flowers on that day than normally she used to get. Khujjuttarā confessed about her cheating so far, and informed her about the Buddha and his philosophy about the way of life. From that day on, Khujjuttarā did not have to do menial work, but took the place of mother and teacher of Sāmāvati.

The Buddha while spending his vassa in Kosambī preached sermons everyday.⁵

The Buddha preached, "Bhikkhus ! Avoid craving (lobha), I assure you that you will attain anāgāmi.⁶ Bhikkhus ! Avoid enviousness (dvesa), I assure you that you will attain anāgāmi. Bhikkhus !⁷ Avoid foolishness (moha), I assure you that you will attain anāgāmi.⁸ Bhikkhus ! Avoid anger, I assure you that you will attain anāgāmi.⁹ Bhikkhus ! Avoid looking down other's quality (maracca),¹⁰ I

4 The story of Sāmāvati, as given in Dhammapada (2.1, vs. 21-23) is as follows:

She was a daughter of Bhaddavaliya of Bhaddavali city, who was a pen-friend of Ghosaka of Kosambī. When a plague broke out in Bhaddavali, he, with his wife and daughter, fled to Kosambī to seek help from Ghosaka. They reached Kosambī after a painful journey. They decided to present themselves in front of Ghosaka only after regaining their health and strength. Sāmāvati went to Ghosaka's alm-hall to obtain food for her and her parents. On the first day, she asked for three persons, on the second for two, and on the third for one only. Milta, the manager of the alms-hall, was surprised and asked her the cause. The reason was that Bhaddavaliya and his wife had died on the first and the second day respectively after the meal. Milta piled Sāmāvati and adopted her as his daughter.

One day, she found a great noise going on to get the alms in the alms-hall. She asked Milta to allow her to manage alms giving so as to make it quite and peaceful. When permitted, she erected fences at necessary places with different entry and exit points. It made alms giving more systematic and noiseless. The quite and noiseless alms giving was noted by Ghosaka when he visited the alms-hall one day. He immediately made investigation and found out about Sāmāvati. Knowing her identity, Ghosaka adopted her as her own daughter. Five hundred maidens were given to her as friends.

On a festival day, the king of Kosambī, Udena, saw Sāmāvati going to the river to bathe, and falling in love with her, asked Ghosaka to send her to his palace. This was refused by Ghosaka, making the king furious. The king turned Ghosaka and his wife out of doors and sealed their house. When Sāmāvati knew about it, she persuaded Ghosaka to accept king's request. And thus Sāmāvati became the chief consort of King Udena. All of her 500 maid followed her to the palace.

5 The sermons given below are all taken from *Itivuttaka*. The commentary on *Itivuttaka* by Dhammapāla states that these suttas were preached from time to time by the Buddha to Khujjuttarā at Kosambī, which were renarrated by Khujjuttarā to Sāmāvati at her palace. But evidently some of the suttas (e.g. Devadatta Sutta, 3.40) were not preached at that time. It is also quite a mystery to repeat these verses by Ananda Thera in the first counsel quoting Khujjuttarā in direct speech, while he was not present in the palace where the suttas were narrated to Sāmāvati.

By nature, *Itivuttaka* can be regarded as a mini version of Ang.Nik. The sequence of the suttas is as per the sequence given in *Itivuttaka*.

6 **Lobha Sutta**, *Itivuttaka* (1.1).

7 **Dvesa Sutta**, *Itivuttaka* (1.2).

8 **Moha Sutta**, *Itivuttaka* (1.3).

9 **Kodha Sutta**, *Itivuttaka* (1.4).

assure you that you will attain anāgāmi. Bhikkhus ! Avoid proudness,¹¹ I assure you that you will attain anāgāmi."¹² One who knows about all subjects,¹³ ...one who knows about proudness, ...one who knows about craving,¹⁴ ...one who knows about enviousness,¹⁵ ...one who knows about foolishness,¹⁶ ...one who knows about anger,¹⁷ ... one who knows about mraçcha,¹⁸ ...and one who can make himself free from the same can escape from sufferings. Bhikkhus ! I see lack of knowledge (avijjā) as the only hindrance causing people to suffer all the time.¹⁹ I see selfish desire (tañha) as the only bond causing people to suffer all the time.²⁰ None is more helpful than thinking the right way (yoniso manasikāro) in order to escape from suffering.²¹ None is more helpful than having good friends (kalyāṇa mitta) in order to escape from suffering.²² Fractioning the Saṅgha is a very dangerous subject.²³ Saṅgha unity is a very desirable subject.²⁴ A man with corrupted mind will have a bad future,²⁵ and the opposite will have a brighter one.²⁶ Do not fear from doing good things.²⁷ To awaken in order to perform good deeds is a way that is fruitful in this life as well as in the another.²⁸ One who follows the Middle Way does not have to reborn again and again.²⁹ I can not help one who tells a lie deliberately.³⁰ Bhikkhus ! If people had known the fruitfulness of charity as I do, none would have been carrying greediness in their mind, and everybody would have shared even the last piece of his food with

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- 10 **Mraçcha Sutta**, Itivuttaka (1.5).
 11 **Mena Sutta**, Itivuttaka (1.6).
 12 **Sabba Parīṇā Sutta**, Itivuttaka (1.7). (Sarba Pragya Sutra).
 13 **Māna Parīṇā Sutta**, Itivuttaka (1.8) (Māna Pragya Sutra).
 14 **Lobha Parīṇā Sutta**, Itivuttaka (1.9). (Lobha Pragya Sutra).
 15 **Dvesa Parīṇā Sutta**, Itivuttaka (1.10). (Dvesha Pragya Sutra).
 16 **Moha Parīṇā Sutta**, Itivuttaka (1.11). (Moha Pragya Sutra).
 17 **Kodha Parīṇā Sutta**, Itivuttaka (1.12). (Krodha Pragya Sutra).
 18 **Mraçcha Parīṇā Sutta**, Itivuttaka (1.13). (Mraçcha Pragya Sutra).
 19 **Avijjā-Nivarana Sutta**, Itivuttaka (1.14).
 20 **Tañha-Samyojana Sutta**, Itivuttaka (1.15).
 21 **Seccha Sutta, Pathama**, Itivuttaka (1.16). (Shaichya Sutra).
 22 **Seccha Sutta, Dutiya**, Itivuttaka (1.17). (Shaichya Sutra).
 23 **Saṅghabheda Sutta**, Itivuttaka (1.18).
 24 **Saṅgha-Sāmeḡgi Sutta**, Itivuttaka (1.19). (Sangha Samagri Sutra).
 25 **Padutta-Citta Sutta**, Itivuttaka (1.20). (Pradusta Citta Sutra).
 26 **Pasanna-Citta Sutta**, Itivuttaka (1.21). (Prasanna Citta Sutra).
 27 **Metta Sutta**, Itivuttaka (1.22).
 28 **Ubhayattha Sutta**, Itivuttaka (1.23).
 29 **Atthi-Puñja Sutta**, Itivuttaka (1.24). (Atthi Punja Sutra).
 30 **Musāvāda Sutta**, Itivuttaka (1.25).

others.³¹ Compared to others, none is more fruitful deed than cultivating a friendly mind (*metta citta*).³²

The Buddha preached, "Anybody having two undesirable qualities, namely, not to control senses and not to control food consumption, will definitely suffer in this life and in the other.³³ The opposite will have a better life.³⁴ Two things that cause mental dissatisfaction are - to do an evil deed and to regret about a past evil deed.³⁵ The opposites give mental satisfaction.³⁶ Those with bad characters and wrong views will have a bad future.³⁷ The opposite will have a good one.³⁸ An idle person can not reach the goal, while a laborious person can.³⁹ Bhikkhus ! Your life is not for personal profit, it is for cultivating sense control and *tyāga*.⁴⁰ Your life is not for personal profit, it is for cultivating *abhiñña* (*abhiḅya*) and *pariñña* (*pariḅya*).⁴¹ Those who cultivate good attitude (*sañvega*) and those who try to maintain the same will go towards eradication of sufferings.⁴² You should make up your mind so as not to cause any harm to the others, and should think independently.⁴³ I give you two kinds of sermons - one to see evil deeds as evil,⁴⁴ other to restrain from evil. Lack of knowledge leads towards evil deeds.⁴⁵ Those people are deprived in the world who lack noble wisdom.⁴⁶ Fearness and shyness in doing evil maintain the society.⁴⁷ *Nibbāna* is absolute (*ajāta*).⁴⁸ *Nibbāna* is either *saupādisesa*, i.e. getting freed from all sufferings from present life, or *anupādisesa*, i.e. leaving the world corporeally and not coming back again.⁴⁹ Dwell independently; you are certain to realize a good fruition path.⁵⁰ Get

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- 31 **Dāna Sutta**, *Ilivuttaka* (1.26).
 32 **Metta-Bhāvana Sutta**, *Ilivuttaka* (1.27).
 33 **Dukkha-Vihāra Sutta**, *Ilivuttaka* (2.1).
 34 **Sukha-Vihāra Sutta**, *Ilivuttaka* (2.2).
 35 **Tapenīya Sutta**, *Ilivuttaka* (2.3). (?????)
 36 **Atapenīya Sutta**, *Ilivuttaka* (2.4).
 37 **Sīla Sutta, Pathama**, *Ilivuttaka* (2.5).
 38 **Sīla Sutta, Dutīya**, *Ilivuttaka* (2.6).
 39 **Ātāpi Sutta**, *Ilivuttaka* (2.7).
 40 **Nakuhana Sutta, Pathama**, *Ilivuttaka* (2.8).
 41 **Nakuhana Sutta, Dutīya**, *Ilivuttaka* (2.9).
 42 **Somanassa Sutta**, *Ilivuttaka* (2.10).
 43 **Vitakka Sutta**, *Ilivuttaka* (2.11).
 44 **Desanā Sutta**, *Ilivuttaka* (2.12).
 45 **Vijjā Sutta**, *Ilivuttaka* (2.13).
 46 **Pañña-Paribhīna Sutta**, *Ilivuttaka* (2.14).
 47 **Sukka-Dhamma Sutta**, *Ilivuttaka* (2.15). (*Shukla Dharma Sutra*)
 48 **Ajāta Sutta**, *Ilivuttaka* (2.16).
 49 **Nibbāna-Dhātu Sutta**, *Ilivuttaka* (2.17).
 50 **Patisaḅāna Sutta**, *Ilivuttaka* (2.18).

learned, cultivate wisdom; you are certain to realize a good fruition path.⁵¹ Be awakened; you are certain to realize a good fruition path.⁵² One who boasts as living in good manner while he is not, and one who criticizes those who are living in good manner as being living in bad manner - these two types of people will have bad future.⁵³ Those who realize nature will be able to get rid of sufferings."⁵⁴

The Buddha preached, "Three roots of evil are craving, enviousness, foolishness.⁵⁵ Dhātu are three - rūpa (with form), arūpa (formless), nirodha (non-existent).⁵⁶ Feelings (vedanā) are of three kinds - good feelings, bad feelings and neutral feelings.⁵⁷ Those who see these feelings as undesirable and impermanent will soon be able to get rid of sufferings.⁵⁸ Seeking for sensual pleasures, seeking for origin and seeking for good lives are three kinds of searches.⁵⁹ One who gets freed from all kinds of seekings will attain arhatship.⁶⁰ Āsava ('mental dirt') are three - kāma (sensual pleasures), bhava (desire of rebirth) and avijjā (lack of knowledge).⁶¹ One who has conquered all three of these will not have to born again.⁶² Tañha (selfish desire) are three - kāma (sensual pleasures), bhava (desire of rebirth) and vibhava (undesire for rebirth).⁶³ Any bhikkhu who has a good manner (sīla), meditation (samādhi) and wisdom (pañña) shines like a sun in the sky.⁶⁴ Good deeds include charity, good manner and meditation.⁶⁵ Three kinds of eyes are there - morphological eye, divine eye and wisdom eye.⁶⁶ Three kinds of senses are there - sense of knowing the unknown, sense of knowing, and sense of realizing the knowingness.⁶⁷ Past, present and future are three time periods.⁶⁸ Three kinds of evil deeds are there - those done by body, those done by speech,

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- 51 **Sikkhanisāṇa Sutta**, Itivuttaka (2.19).
 52 **Jāgariya Sutta**, Itivuttaka (2.20).
 53 **Āpāyika Sutta**, Itivuttaka (2.21).
 54 **Ditthigata Sutta**, Itivuttaka (2.22).
 55 **Mūla Sutta**, Itivuttaka (3.1).
 56 **Dhātu Sutta**, Itivuttaka (3.2).
 57 **Vedanā Sutta, Pathama**, Itivuttaka (3.3).
 58 **Vedanā Sutta, Duttiya**, Itivuttaka (3.4).
 59 **Esanā Sutta, Pathama**, Itivuttaka (3.5).
 60 **Esanā Sutta, Duttiya**, Itivuttaka (3.6).
 61 **Āsava Sutta, Pathama**, Itivuttaka (3.7).
 62 **Āsava Sutta, Duttiya**, Itivuttaka (3.8).
 63 **Tañha Sutta**, Itivuttaka (3.9).
 64 **Maredehyya Sutta**, Itivuttaka (3.10).
 65 **Punnakalyāṇa-Vatthu Sutta**, Itivuttaka (3.11).
 66 **Cakkhu Sutta**, Itivuttaka (3.12).
 67 **Indriya Sutta**, Itivuttaka (3.13).
 68 **Addhā Sutta**, Itivuttaka (3.14).

those done by mind.⁶⁹ One should avoid all these three evil deeds.⁷⁰ Three kinds of purity are there - physical, verbal and mental.⁷¹ Three kinds of silences are there - physical, verbal, mental.⁷² Anybody with craving, enviousness and foolishness is said to be a prisoner of Māra.⁷³ Anybody who is free from those is considered as having crossed the ocean of the world.⁷⁴ People with wrong views will have bad future,⁷⁵ those with right views will have bright future.⁷⁶ One who can get rid of sensuous pleasures, materialistic pleasures and all other kinds of saṅskāra is a 'freed' person.⁷⁷ Arhats are more peaceful compared to others.⁷⁸ Three kinds of sons are - those with good conducts and borne to the parents with bad conducts, those with good conducts borne to the parents with good conducts, and those with bad conducts borne to the parents with good conducts - the last one being the worst.⁷⁹ Some people donate to none, others to some, and still others to all. Out of these three, the first one is the worst.⁸⁰ People try to do better things either because of gaining praises, or because of personal benefit, or because of good rebirth.⁸¹ Bhikkhus ! Try to perceive everything as impermanent and try to attain nibbāna.⁸² Avoid companionship with idles and unlaborious friends.⁸³ Three things are hindrances for a real bhikkhu - indulging in unnecessary worldly works, talks, and sleep.⁸⁴ Not to get humiliated, to gain praise and to obtain kindness from others are three bad thoughts.⁸⁵ I have seen people affected by praises and condemnings going to bad future, hence one should try to become unaffected by praises or condemnings.⁸⁶ When a great being (ariya sāvaka) leaves the world, practices Bodhi-pakkhiya Dhamma, and attains arhatship, the praises from the gods could be heard.⁸⁷ Even gods try to reborn as

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- 69 **Ducarita Sutta**, Itivuttaka (3.15).
 70 **Sucarita Sutta**, Itivuttaka (3.18).
 71 **Socceyya Sutta**, Itivuttaka (3.17). (?)
 72 **Moneyya Sutta**, Itivuttaka (3.18).
 73 **Rāga Sutta**, **Pathama**, Itivuttaka (3.19).
 74 **Rāge Sutta**, **Dutīya**, Itivuttaka (3.20).
 75 **Miṭṭhā Dīṭṭhi Sutta**, Itivuttaka (3.21).
 76 **Sammā-Dīṭṭhi Sutta**, Itivuttaka (3.22).
 77 **Nittarāniya Sutta**, Itivuttaka (3.23).
 78 **Śāntatara Sutta**, Itivuttaka (3.24). (Śāntatara Sutra)
 79 **Putta Sutta**, Itivuttaka (3.25).
 80 **Abhītika Sutta**, Itivuttaka (3.26). (Abhītika Sutra)
 81 **Sukha-Pāthāna Sutta**, Itivuttaka (3.27). (Sukha Parthana Sutra)
 82 **Bhīdura Sutta**, Itivuttaka (3.28).
 83 **Dhātusośasandana Sutta**, Itivuttaka (3.29).
 84 **Parihāna Sutta**, Itivuttaka (3.30).
 85 **Vitakka Sutta**, (Itivuttaka (3.31). This sutta is not understood by the author.
 86 **Sakkara Sutta**, Itivuttaka (3.32). (Salkar Sutra)
 87 **Devasabde Sutta**, Itivuttaka (3.33).

human beings as the latter are superior and can practice the Dhamma.⁸⁸ The Tathāgata, with those who have attained arhatship and those who will soon attain arhatship, shows the way of life to the majority.⁸⁹ Try to realize the filthiness of the body, try to concentrate on breathing and try to see impermanence in all saṅkhāra.⁹⁰ One who is leading a meritorious life reflects his characteristics in speech and thought.⁹¹ Three kinds of bad logical thinking (vitakka) - kāma (sensuous pleasures), vyāpāda (enviousness) and vihimāsa (cruelty) - lead to darker side of life.⁹² The reverse are neskāmya, avyāpāda, avihimsa vittaka which lead to lightened side of life. Greediness, enviousness and foolishness are three internal enemies of ours.⁹³ Anybody bearing bad ambitions, having wrong friends and doing incomplete jobs will go to bad future.⁹⁴ The Buddha is supreme among all living beings, the view of unattachment is the best view, and the Saṅgha of Tathāgata is the best assembly.⁹⁵ Living on alms is the worst form of living. You are living on alms not because of helplessness but to eradicate the sufferings. Consuming the products of the nation and still living bad life as a Bhikkhu is worst than swallowing a red hot iron ball.⁹⁶ Bhikkhus ! If somebody is indulged in bad habits, then he is very far from me even if he follows me by grabbing my robe. A good Bhikkhu, on the other hand, is closer to me even if he is living hundreds of leagues away from me.⁹⁷ Craving, enviousness and foolishness are three kinds of fires.⁹⁸ Deeper and deeper the truth one realizes, the more and more efficient he will be in getting rid of sufferings.⁹⁹ All kinds of sensuous pleasures are available.¹⁰⁰ Those indulged in sensuous pleasures will have to reborn again and again.¹⁰¹ Anybody with beneficial characteristics can attain good fruitions in my Dhamma.¹⁰² There are two kinds of offerings - physical offering (āmisā dāna) and offering of knowledge (dhamma dāna), the latter is

88 Pañcapubbanimita Sutta, Itivuttaka (3.34).

89 Bahujana-Hita Sutta, Itivuttaka (3.35).

90 Asubhānupassī Sutta, Itivuttaka (3.36).

91 Dhammānudhamma-Palipanna Sutta, Itivuttaka (3.37).

92 Andhakarena Sutta, Itivuttaka (3.38)

93 Antarāmāla Sutta, Itivuttaka (3.39)

94 Devadatta Sutta, Itivuttaka (3.40). This sutta describes Devadatta as an evil person. Clearly this should have been preached after Devadatta's revolt in vassa...., and hence does not belong here even though it is a sutta of Itivuttaka which is said to have been preached in Kosambi. See note on Sāma (II) for the discussion why this event could not have happened after Devadatta's revolt.

95 Aggapasāda Sutta, Itivuttaka(3.41)

96 Jivka Sutta, Itivuttaka(3.42)

97 Saṅghāti-Kanna Sutta, Itivuttaka(3.43)

98 Agni Sutta, Itivuttaka(3.44)

99 Upaparikkhaya Sutta, Itivuttaka(3.45)

100 Kāmiṇepatti (?) Sutta, Itivuttaka(3.46)

101 Kāmayoga Sutta, Itivuttaka(3.47)

102 Kalyāṇasīla (?) Sutta, Itivuttaka(3.48)

better.¹⁰³ I am telling you only those things that I have experienced myself. I have three knowledges (tevijja) - knowledge of past lives, knowledge gained by divine eyes and knowledge to get rid of sufferings."¹⁰⁴

The Buddha preached, "I am a supreme physician. You try to be my children."¹⁰⁵

The Buddha preached, "Remember ! Ragged robes to wear, alms to live, trees to dwell, and cow urine as medicine are easily accessible, and you should be content with these minimum needs.¹⁰⁶ One who realizes the Four Noble Truths can attain arhatship.¹⁰⁷ Those I call real bhikkhus and brahmins who have realized the Four Noble Truths,¹⁰⁸ To see, to listen, to intimate, to recall and to follow a dutiful bhikkhu is very beneficial.¹⁰⁹ Selfish desires can arise because of clothes, food, shelter and because of bhavābhava.¹¹⁰ Parents are Brahmā.¹¹¹ Bhikkhus ! the lay-devotees support you, and hence are your benefactors. You should show them the right way of life. With this mutualism, you should try to eradicate sufferings.¹¹² Those bhikkhus who are ill-minded are not my bhikkhus.¹¹³ I am like a person at the bank of a river who is trying to pursue the people flooding in the river to swim across because I have seen that the river leads to a dangerous pit hole.¹¹⁴ Evil thoughts may arise while walking, standing, sitting or laying; and those I call laborious who try to overcome these evil thoughts.¹¹⁵ Be laborious, behave in good manner and be awakened while you are walking, standing, sitting or laying.¹¹⁶ Tathāgata has conquered the world. Tathāgata tells what he does. Tathāgata does what he tells."¹¹⁷

Dhamma.Digital

103 **Dāna Sutta**, Iiivuttaka(3.49)

104 **Tevijja Sutta**, Iiivuttaka(3.50)

105 **Brāhmaṇa-Dhamma-Yagya(?) Sutta**, Iiivuttaka(4.1)

106 **Sulabha Sutta**, Iiivuttaka(4.2). I have included this sutta in vassa 1 as well, which seems to its right place.

107 **Āsava-Kkhyaya Sutta**, Iiivuttaka(4.3)

108 **Samaṇa-Brāhmaṇa Sutta**, Iiivuttaka(4.4)

109 **Sīle-sampanna Sutta**, Iiivuttaka(4.5)

110 **Taṇhā-Utpāda Sutta**, Iiivuttaka(4.6) (Trishna Utpaad Sutra)

111 **Sabrahmaka Sutta**, Iiivuttaka(4.7)

112 **Vahukāra Sutta**, Iiivuttaka(4.8)

113 **Kuhaka Sutta**, Iiivuttaka(4.9)

114 **Nadi-Sota Sutta**, Iiivuttaka(4.10)

115 **Cara Sutta**, Iiivuttaka (4.11).

116 **Sampanna-Sīla Sutta**, Iiivuttaka (4.12).

117 **Loka Sutta**, Iiivuttaka

Everyday, **Khujjuttarā** listened to the discourses of the Buddha and repeated them to **Sāmavati** and her 500 maids in her palace.¹¹⁸ Later, Khujjuttarā was declared as the foremost among female disciples having extensive knowledge.¹¹⁹

Within a few days, **Sāmavati** had a strong desire to see the Buddha, her spiritual teacher, whom she had not seen so far. **Khujjuttarā** informed her that the Buddha used to pass by the street beside which her palace stood. **Sāmavati** made holes on the wall so that she could look at the Buddha on the street from her quarter.

One day, **Māgāndiyā**, another chief consort of king Udena, visited **Sāmavati**'s palace and noticed the holes on the walls. **Sāmavati** told her the purpose of the holes, being innocent about enmity of **Māgāndiyā** towards the Buddha. **Māgāndiyā** then determined not only to punish **Sāmavati** but also to take revenge to the Buddha for neglecting her in **Kammāsadamma**, her home village.¹²⁰ She went to the king **Udena** and reported about the holes, adding that **Sāmavati** and her maids communicated with outside males, and were disloyal to the king. The king went to **Sāmavati**'s palace and found out the real reason for the holes. He then ordered to make windows in place of the holes so that **Sāmavati** and her friends did not have to peep through the tiny holes to view outside.¹²¹

Piṇḍola Bhāradvāja therā, who had attained arhatship, used to disclose his attainment. Some of the monks went to the Buddha in **Ghositārāma** and asked how **Piṇḍola** attained arhatship. The Buddha replied that **Piṇḍola** realized the truth cultivating mindfulness, concentration and insight.¹²²

King Udena had another chief consort, named **Vasuladattā**,¹²³ apart from **Sāmavati** and **Māgāndiyā**. She was pregnant at that time. Having heard about the Buddha, she

118 Dhammapada (2.1, vs. 21-23).

119 Etadagga Vagga, Ekaka Nipāta, Ang.Nik.

120 Visuddhimagga says that **Māgāndiyā**'s hatred towards **Sāmavati** was because of her desire to become the chief queen herself.

121 Dhammapada (2.1 vs. 21-23).

122 **Piṇḍola Sutta**, Sam.Nik. (48.5.9). TND.

123 The story of **Vasuladattā**'s marriage with Udena, as given in Dhammapada (2.1, vs. 21-23) is briefed below:

Caṇḍapajjota ('furious' **Pajjota**), the king of **Ujjeni**, when heard that the splendor of **Udena**, the king of **Kosambī**, surpassed his own, he resolved to capture Udena. He was told that the job would be difficult as Udena could charm elephants with his lute. **Caṇḍapajjota** then ordered to make a wooden elephant with a capacity of holding sixty soldiers inside. A woodsman was sent to Udena to inform about the new elephant in the forest. Udena went to the forest to capture the said elephant, which ran away being driven from inside by sixty people. Udena chased it and subsequently got separated from his retinue. Thus he easily fell into the trap of **Pajjota**. He was taken to **Pajjota** as a captive. **Pajjota** told him that he should be set free only if he would teach the elephant charm to him. Udena announced that he would teach only to one who paid him homage as a teacher. **Pajjota**, not willing to do that

went to Ghositārāma to listen to the Buddha. At the end of the discourse, not only she declared herself as a disciple of the Buddha but also that the child in her womb, who was later to become Bodhi Rājakumāra, would also become a disciple of the Buddha.¹²⁴

The ninth vassa was completed by the Buddha in Kosambī.

Queen **Māgāndiyā**, highly irritated by the failure of her plan against queen **Sāmāvatī**, decided to attack the Buddha instead. She bribed some people to abuse the Buddha. They started abusing and condemning the Buddha wherever he went in the city for alms. He was charged as a thief, a fool, an indulgent, a camel, an ass, a to-be-heller, a beast, a 'person without good future', and a 'person destined for bad future'. Unable to bear these charges, **Ānanda** asked the Buddha to leave the place and go elsewhere. The Buddha denied saying that such disputed charges should be settled in the same place. The Buddha added that like an elephant of a battle-ground who could bear all arrows of enemies, he was also to endure darts from evil-minded people. The Buddha also predicted that the rumor and charges would not last long. After seven days, the abuses ceased.¹²⁵

In a few days, **Culla-Gavaccha**, a brahmin of Kosambī, inspired by the Buddha's preaching, entered the Saṅgha.¹²⁶

himself, asked to teach that charm to **Vāsuledatta**, his daughter. A curtain was hung between the teacher and the pupil. Udena was told that his pupil was an ugly hunched-back woman, while Udena was described to Vāsuladatt as a leper. For many days, Udena tried hard to teach the charm to his pupil on the other side of the curtain, but in vain. Being irritated, Udena addressed her as a hunched-back woman. In return, he was addressed as a leper. Realizing that some sort of misunderstanding was there, he lifted the fringe of the curtain. They saw each other and fell in love. They made a plan to escape and to get married. As a part of the plan, Vāsuladattā asked her father a conveyance and an open gate to be used to collect herbs from the forest in midnight as the final step in the process of learning the elephant charm. It was granted happily by the king. One day, Udena and Vāsuladattā took bags of gold and silver coins and escaped from the palace riding on **Bhaddavatī**, the she-elephant of king Pajjota. Later when Pajjota found out that he had been tricked, he sent soldiers in pursuit. Udena opened the bags and scattered gold and silver coins on the way which delayed the chasing soldiers of Pajjota who were greedy for coins. Udena finally reached at the place where his soldiers were waiting for him. Thus they returned back in Kosambī where Udena appointed Vāsuladattā as one of his chief consorts.

124 Bodhi Rājakumāra Sutta, Maj.Nik. (2.4.5). As Bodhi Rājakumāra is mentioned as a son of Udena and his mother as a daughter of Caṇḍappajjota, he evidently became a son of Vāsuladattā. And it is mentioned that her mother visited the Buddha in Ghositārāma while he was still in her womb. This should have occurred in one of the early visits of the Buddha to Kosambī since we find Bodhi, as an adult, entertaining the Buddha later. This seems to be the occasion when Vāsuladattā also became a follower of the Buddha, none other meeting of her with the Buddha or any other *ihara* being mentioned anywhere.

125 Dhammapada (2.1, vs. 21-23). This event might have occurred after the vassa period as we find Ānanda advising the Buddha to leave the place.

126 Theragāthā (Culla-Gavaccha, No. 11).

One day, while the Buddha was resting in Ghositārāma, Ānanda came to report the Buddha that Udāyī there was preaching very efficiently to a large gathering of lay-people. The Buddha said, "Preaching efficiently is not an easy task. He who preaches in a mass must see that his talk is logical, it has reasoning, it is inspired by kindness, it is not for worldly gain, and it causes pain to no one."¹²⁷

Māgaṇḍiyā planned another plot against queen Sāmāvati, this time with a help of her uncle Culla-Māgaṇḍiya. Her uncle sent eight live cocks as present to the king Udena who was resting in his drinking-place. Following Māgaṇḍiyā's suggestions, Udena send all those live cocks to be cooked for him to Sāmāvati's palace. But Sāmāvati refused to deprive life of live animals. Māgaṇḍiyā dissuaded the king against Sāmāvati saying that Sāmāvati was disroyal to him, and she would not have refused it if the cocks were to be cooked for the Buddha. For the test purpose, the cocks were send to Sāmāvati asking those to be cooked for the Buddha. The already bribed slave replaced the live cocks with death ones and took those to Sāmāvati for cooking. Sāmāvati, unaware of the plot against her, did not refuse to cook the dead cocks. However, this plot, though successful, did not prove to be sufficient enough to evoke Udena against Sāmāvati.¹²⁸

A very aged old-man, but still quite healthy and energetic, named Bakkula, heard the Buddha preaching and entered the Saṅgha. He was eighty years old.¹²⁹

In the eighth day, at dawn, Bakkula attained arhatship and roared, "Those who procrastinate suffer. Tell only what you do. Do not boast about what you can not do."¹³⁰

Bakkula never suffered from illness, even though he lived eighty more years. He was later declared by the Buddha as the foremost on good health.¹³¹

127 Udāyī Sutta, Pañcaka Nipāta, Ang.Nik.

128 Dhammapada (2.1, vs. 21-23). It should be noted that the Buddha had not banned eating meat of animals that are death and that are not slaughtered for the sole purpose of meal to a definitive person. It is interesting to note that the rule of meat consumption was met only later by the Buddha, i.e. later than this event. (see vassa ...)

129 Bakkula was a son of a councillor of Kosambī, and hence I have assumed that he might have entered the Order in Kosambī. The story of as given in various commentaries, is as follows

While still an infant, he was bathed in Yamunā river by his nurse. He got slipped into the river and got swallowed by a big fish. The fish was caught by an angler and was sold to the wife of a Benares councillor. When the fish was cut open, the child was discovered unharmed. The councillor's wife looked after him as her own child. After inquiry, she asked the real parents of the child for permission to keep him. The king decided that the two families should have him in common, and hence his name Bakkula ("two families"). (DPPN, II, pg. 261).

130 Theragāthā (Bakkula, No. 172, vs. 225-227).

131 Etadagga Vagga, Ekaka Nipāta, Ang.Nik. Considering his age, he definitely lived for years after the parinibbāna of the Buddha. It seems, hence, improbable to predict about his good health decades before his life ended. This is one of the hints that probably shows Etadagga Vagga of Ang.Nik. as being composed after the life of the Buddha.

Piṇḍola Bhāradvāja then came from Jetavana and stayed at **Udakavana**, a pleasant garden belonging to Udena, the king of Kosambī. One day, king **Udena** was spending his weekend in the garden with wine and women. He soon fell asleep on in lap of a slave girl. Getting bored, other girls roared around the garden and found Piṇḍola sitting under a tree. When the king awoke, he asked the slave girl the whereabouts of his ladies. The king found them listening to Piṇḍola thena under a tree. The ladies had given Piṇḍola their robes, and when the king asked Piṇḍola to justify the gifts, he remained silent. Quite angered, king Udena ordered to set read ants on Piṇḍola. Piṇḍola vanished in the air.

Piṇḍola went to the Buddha's place and related the story. The Buddha, reclining on the bed, told Piṇḍola, "A man who is indulged in sensuous pleasures lives in constant fear."¹³² The Buddha added that Udena was like that even in his previous births and told one of his past lives as a simile.¹³³

In the garden, the red ants set out for Piṇḍola, actually attacked king Udena himself. Furthermore the ladies condemned the king with uni-voice. Feeling sorry for his act, he asked the guard of the garden to inform him if Piṇḍola visited the place again.¹³⁴

After a few days, **Udena** was reported that Piṇḍola was staying at Ghositārāma. Udena went there and asked him how could young people leave the world and yet live righteous life. Piṇḍola answered, "They regard women as their family members and body as a collection of impurities. They watch over the doors of senses." Udena was quite pleased with the explanation, and declared himself as the follower of the Buddha.¹³⁵

132 **Guhathhaka Sutta**, Sutta Nipāta (4.2).

133 **Mātaṅga Jātaka** (No. 497). It is said that Piṇḍola flew to Udakavana from Jetavana and flew back to Jetavana when Udena threatened him, and that it was at Jetavana this Jātaka was told. The author has assumed it as an exaggeration. It seems quite logical to assume that the happening occurred while the Buddha was at Kosambī. It might also be that after the threaten, Piṇḍola ran away on foot from the garden and went to the Buddha to relate the story. Note that Jātaka does not describe that the ladies had given the robes to Piṇḍola, and that the king questioned Piṇḍola for justification. This account is found in Sutta Nipāta Athakathā (DPPN, II, 379, 779). It should be noticed that the event of offering of robes resembles a similar event happened to **Ānanda** in Kosambī (see vassa 9).

134 Commentaries on Sutta Nipāta, Sam.Nik., etc. (see BKRP, I, pg. 432).

135 **Bhāradvāja Sutta**, Sam. Nik. (34.3.3.4). No exact period of conversion of Udena is specified. But it seems that Udena was not a follower of the Buddha during 'red ant' event. Further it seems that it occurred after the 'hole' and 'cock plot of Māgaṇḍiyā against Sāmāvatī, because if Udena had become Buddha's follower prior to these plots, he himself would have become eager to see the Buddha (note that up to the time of Bhāradvāja Sutta, Udena did not seem to have met the Buddha personally), and that Māgaṇḍiyā could not have thought of the 'cock' plot had she known that Udena was affectionate towards the Buddha. But in the 'lute' plot, that was to happen later, we find him paying homage to the Buddha at the request of Sāmāvallī. It is logical to assume that Udena had become the Buddha's follower at or by that time. But most probably, Udena's first

At that time king Udena used to spend a week each at the palaces of his three queens. Māgaṇḍiyā was preparing for her next plot against Sāmāvati. She was able to get a poisonous but fangless snake with the help of her uncle Culla-Māgaṇḍiya. When the time for Udena to live in Sāmāvati's palace arrived, she inserted the snake inside the magic lute of Udena, covering the hole with flowers. As a part of the plan, Māgaṇḍiyā told the king that she had a nightmare and was much worried about the safety of the king who was about to leave for Sāmāvati's palace. She insisted that she should also be taken along. In the night when the king was under a deep sleep with his magic lute beside the pillow in Sāmāvati's palace, Māgaṇḍiyā removed the flowers from the lute, opening the door for the snake inside to come out. The serpent crawled out on the bed. Māgaṇḍiyā screamed and accused Sāmāvati that she intended to kill the king. That time, Udena believed Māgaṇḍiyā. Quite furious, he ordered Sāmāvati and her maids to stand on a row. The king shoot a mighty arrow towards Sāmāvati. But surprisingly, he did not harm her. This convinced the king about her innocence and begged her pardon. Sāmāvati made her husband to pay homage to the Buddha. That Udena did, and furthermore, he asked Sāmāvati for a boon.¹³⁶

After a few days, Udena invited the Buddha and his Saṅgha to the palace for food for a week. After that, Udena asked Sāmāvati once again for a boon. That time she asked that the Buddha should be invited to come to the palace everyday for preaching. The boon was granted.

homage to the Buddha was not during the 'lute' plot, as described in Dhammapada Atthakathā, but during Bhāradvāja Sutta, as described in Sam.Nik., an original canon.

There exists a believe that Udena was the first one to make a statue of the Buddha (of sandalwood, five feet high), the second one being made by king Pasenadi (see BKRP, I, pg. 434).

The life story of Udena as given in Dhammapada is as follows:

The king of Kosambī, named **Parantapa**, was once basking under the sun on the roof with his pregnant wife who was wearing a precious red robe and was carrying ring of the king in her hand. Attracted by the red color, she was suddenly carried off by a huge bird and dropped on a tree in Himalayas. There she gave birth to Udena in a storm, early in the morning. The crying of the child was heard by a hermit named **Allakappa**, who was ex-king of **Allakappa** country near Magadha, then living the life of an ascetic. They were taken under the protection by the hermit and the queen started living as his wife. One day, looking at the stars, Allakappa announced that king Parantapa had expired. Then she revealed her actual identity. Allakappa then taught the elephant charm that he had learned from a god who used to be his intimate friend named **Vethadīpaka**, the ex-king of **Vethadīpa** country, to Udena who had grown up by that time. He also handed over the magic lute which he had got from the same friend. Gathering a large number of elephants with the charm, Udena went to Kosambī and claimed his heiriness to the throne. The authorities investigated his claim and found the claim to be true mainly because of the red robe and the ring of the late king with Udena. Thus Udena was declared as the king of Kosambī.

King Udena is also called **Vamsarājā** and **Vajjirājā** (DPPN, I, 380).

136 Dhammapada (2.1, vs. 21-23). That the mighty arrow could not pierce Sāmāvati and her friends does not seem to be believable. Most probably, the anger of Udena cooled down after a while, and found the serpent harmless (or other logical deductions) which made him sorried of his anger.

When the Buddha was invited to the palace, he did not accept the invitation saying that it was not a good trend for the Buddha to visit the same place regularly. He sent **Ānanda** in his place. And **Ānanda** started to go to the palace to preach to **Sāmāvatī** and her friends everyday. **Sāmāvatī** and her friends, being pleased with **Ānanda**, offered him 500 robes.¹³⁷

It made **Māgañḍiyā** more furious. Then she decided to wipe out **Sāmāvatī** and her friends once and for all. While **Udena** was residing in a garden,¹³⁸ **Māgañḍiyā** sent her uncle **Culla-Māgañḍiya**, to **Sāmāvatī**'s palace. He went there and wrapped the pillars with cloths soaked in oil and burnt the palace while **Sāmāvatī** and her 500 friends were still inside. **Sāmāvatī** saw the flames in all directions. She told her friends about the impermanence of life and asked them to be self-possessed. Thus while being roasted alive they all attained various levels of fruitions.¹³⁹

Khujjuttarā was not trapped in the fire. She was away from the palace at that time.¹⁴⁰

The sad happening was reported to the Buddha in **Ghositārāma**. The Buddha commented, "The world is covered with darkness of ignorance. Fools think that it is permanent. Wise get unattached to it."¹⁴¹ Later **Sāmāvatī** was declared as the foremost lady among those who lived in kindliness.¹⁴²

King **Udena**, when informed about the roasting alive of his beloved queen **Sāmāvatī**, hurried towards her palace but was late to save her. Distressed, he vowed to for vengeance. To trap the murderers, he announced good fortune for the one who had done that. Immediately **Māgañḍiyā** came forward and claimed

137 Dhammapada (2.1, vs. 21-23). The commentator seems to have made a mistake here. The commentary on Dhammapada continues saying that when **Udena** knew about the offering of robes, he asked **Ānanda** what did he do with so many robes. On knowing from **Ānanda** that nothing going to the **theras** go in vain (e.g. the monks even take use of a worn, torn and unusable robe as a cleaning cloth), the king got very pleased and offered 500 more robes to **Ānanda**.

This event of offering 500 extra robes to **Ānanda** by **Udena** occurred after the passing away of the Buddha, and is described in **Vin.** (14.4.1), a text which is more authentic than the commentary. The two events could not have occurred twice not only because of the nature of the event but also because the dialogues between **Ānanda** and **Udena** are exactly same. **Sāmāvatī** died very early in the life of the Buddha and hence offering of extra robes by **Udena** while **Sāmāvatī** was alive seems to be a mistake made by the commentator. Interestingly enough, the commentary accepts that the robes given to **Ānanda** were later distributed to fellow monks after the passing away of the Buddha!

138 Dhammapada (2.1) and **Udāna** (7.10) say that **Udena** was in a garden at that time. Dr. **Anganēlal** states that **Udena** was battling in **Karvatika** at that moment.

139 Dhammapada (2.1).

140 **Udāna Atthakathā** (DPPN, I, 720).

141 **Udāna** (7.10); Dhammapada (2.1).

142 **Etadagga Vagga, Ekaka Nipāta, Ang.Nik.**

for her 'brave' deed. The furious king Udena arrested all of her kins, including Culla-Māgaṇḍiya, and buried them under the ground waist-deep and set fire on their heads. Their flesh were chopped to pieces. As for Māgaṇḍiyā, her flesh was cut from her body and she was made to eat her own flesh. The evil-minded Māgaṇḍiyā thus ended her life.¹⁴³

Commenting on the event in Ghositārāma, the Buddha said, "Those who are mindful do not die, those who are not mindful are as if already death."¹⁴⁴

A lady of Kosambī, named Sāmā, when heard of the sad demise of her friend Sāmāvālī, left the world in distress of mind. One day, she attained arhatship with the help of Ānanda, and expressed, "I have succeeded in conquering the griefs".¹⁴⁵

Sāmā was another intimate friend of Sāmāvālī who also entered the Saṅgha much grieved by the loss of her friend in fire.¹⁴⁶

Thus king Udena lost two of her wives out of three, Sāmāvālī and Māgaṇḍiyā, within a year.¹⁴⁷

Sumsumāragiri

From Kosambī, the Buddha went to Bhcsakalāvana in Sumsumāragiri. There he was visited by the newly born son of Vasuladattā and Udena, named Bodhi-Rājakumāra, carried by a nurse. It was declared that the child would be a prominent follower of the Buddha.¹⁴⁸

Kosambī

After sometime, the Buddha went back to Kosambī and stayed at Ghositārāma.

143 Dhammapada (2.1). It is also mentioned that Sāmāvālī had to die like that because she and her companions had tried to bum a Pacceka Buddha in a previous life. Khujjitarā escaped the fire as she was not participating in the evil-deed of Sāmāvālī in that past life.

144 Sāmāvālī Vattu, Dhammapada (2.1. vs. 21-23).

145 Therīgāthā (Sāmā, No. 28, vs. 37.38).

146 Therīgāthā (Sāmā No 29) Sāmā is said to have attained arhatship 25 years after her ordination with the help of the Buddha (Therīgāthā, vs. 39-41). It means that she entered the Order in or before 20th vassa of the Buddha, far before Devadatta's fractionation of the Order. A question may be raised as to whether *livuttaka* was told by the Buddha at this time, as stated by Dhammapāla in his commentary. Devadatta Sutta of *livuttaka* is definitely not told at that time.

147 As we do not find the Buddha spending a lengthening period in Kosambī in or before twentieth vassa except for the period between ninth and tenth vassa, the author has included the entire events of Māgaṇḍiyā's evil plots against Sāmāvālī within this period. The view is also supported by Dhammapada (2.1) where the episode is given at the time when the Buddha visited Kosambī for vassa at the request of Ghosaka and his friends.

148 The event is mentioned in Bodhi-Rājakumāra Sutta, Maj.Nik. (2.4.5).

In Ghositārāma of Kosambī, around 500 monks were living at that time. Some of them were observing strict disciplines, the others were stressing upon preaching the Dhamma to others. Once, the head of the preaching school went to a toilet and came out without emptying the water can he had used, as he did not know there was rule for doing so. Soon afterwards, the head of the disciplinary school went to the toilet and found remnant water left over by the fore-user. Later he told the former one that he should not have left remnant water in the can after using the toilet. The former said that he did not know, and that he was willing to confess for that. The head of the disciplinary school clarified that the former had not made any offense as he did not know the rule. He went back and told that insignificant incident to his followers. They in turn started making fun of the followers of preaching school saying that their leader did not even know of a small rule like emptying a water can after using a toilet. The followers of the preaching school replied that the act had already been commented as inoffensive, and that the monks of disciplinary school were talking with another tongue.¹⁴⁹

Thus originated the great dissension of the Saṅgha.¹⁵⁰

The quarreling became so intense that the disciplinary school charged the chief of preaching school as guilty, and did ukhepanīya kamma, i.e. boycotted him and his followers from the Saṅgha. This made the issue even more serious. Some said that the expelation was right, others adhered to the view that it was wrong. Not only the theras but also the lay-disciples supporting them also formed two groups.¹⁵¹

One of the monks went to report about the dispute to the Buddha. The Buddha summoned the disputing monks before him. When gathered, the Buddha asked them whether they were doing any good to his colleagues in the Saṅgha by quarreling like that, and condemned them. He added, "There are six ways of promoting friendly relations - with good act, with good words, with good thoughts, by sharing belongings with colleagues, by observing good morality and habits, and by cultivating right thoughts."¹⁵²

Finding that the dispute had not been settled even after asked by the Buddha to do so again and again, the Buddha himself went to the quarreling monks. He told the disciplinary monks that they should not have boycotted other monks, specially

149 Dhammapada (1.5). Vin. Atthakathā. Kosambī Jātaka (No. 428).

150 Vin. (10.1.1); Upakkilesa Sutta, Maj.Nik. (3.3.8); Kosambiya Sutta, Maj.Nik. (1.5.8); Saṅghabhedaka Sutta, Catukka Nipāta, Ang.Nik; Dhammapada (1.5); Kosambī Jātaka, No. 428); etc.

151 Vin. (10.1.1); Dhammapada (1.5); Kosambī Jātaka (No. 428).

152 **Kosambiya Sutta**, Maj.Nik. (1.5.8). This sutta seems to have occurred before Upakkilesa Sutta, Maj.Nik (3.3.8) after which the Buddha is mentioned to have left Kosambi.

considering the splitting of the Saṅgha that might have occurred with such a decision. He went to the expelled monks and said that they should confess again for the offense that had been made with the view that splitting of the Saṅgha might be a reality if they do not do so.¹⁵³

On another day, the Buddha was visited by **Ānanda** therā, to whom the Buddha asked whether the quarrel had been settled or not. Ānanda replied in negative saying that **Bahiya** therā, a follower of **Anuruddha** therā, was actively involved in making the dispute more intense. The Buddha said, "Since when Anuruddha has started taking interest in disputes? Can not you (Ānanda), **Sāriputta** and **Moggallāna** try to solve it?". The Buddha added, "There are four kinds of monks who will be happy with the disorder in the Saṅgha, namely, a monk who has bad habits, or one with wrong views, or one living with wrong (???) , or one with longings for personal benefits. He becomes happy with the groupings in the Saṅgha so that his faults are not disclosed."¹⁵⁴

The dispute went to such a height that the two groups started observing their fortnightly gatherings (uposatha) separately. When reported, the Buddha disapproved it and told them to gather together.¹⁵⁵

Even during meal in disciple's houses, the monks of different groups started to brawl in an inferior manner. Knowing that, the Buddha said that such troublesome monks should be kept at the end of the queue during meal time.¹⁵⁶

The newly ordained therā **Culla-Gavaccha** of Kosambī, however, kept himself away from all the disputes and with sufficient mindfulness, attained arhatship. He uttered, "One who realizes the Buddha's teachings, achieves internal peace."¹⁵⁷

Finally, the dissension became so immense that the monks started to abuse one another, and at certain instances, even blows were exchanged. There was a total chaos in the Saṅgha. The grave situation was once again reported to the Buddha. The Buddha went to the spot where the monks were quarreling like dogs and cats. The Buddha told them not to maintain enmity even towards them who were not friends, and told a past story of how a crow, a quail, a toad and a fly together killed an

153 Vin. (1C.1.3 - 10.1.4). Mention is also made in Dhammapada (1.5) and Kosambī Jātaka (No. 428).

154 **Saṅghabhedaka Sutta**, Cattuka Nipāta, Ang.Nik. During this time, the Buddha had already known about the dispute.

155 Vin. (1C.1.4); Dhammapada (1.5); Kosambī Jātaka (No. 428).

156 Vin. (1C.1.5); Dhammapada (1.5); Kosambī Jātaka (No. 428).

157 Theragāthā (Culla-Gavaccha, No. 11, vs. 11).

elephant.¹⁵⁸ Further the Buddha told them another past story to show how a large number of quails had to deprive of their lives because of their internal quarrel.¹⁵⁹

One of the monk commented, "Venerable ! Please do not bother about our quarrel. We will take care of it ourselves !!"¹⁶⁰ The Buddha then narrated a past story how even warrior kings casted away their enmity and lived happily together.¹⁶¹ But the quarrelsome monks did not stop even after the Buddha's order again and again.

Then the Buddha, after the lunch of that day, taking his robes and bowl, standing, said, "None of these loudly monks take oneself as an ignorant. Nobody is willing to listen to another even when the Saṅgha is fractioning."¹⁶²

158 Latukika Jātaka (No. 357). Dhammapada (1.5) says that Latukika Jātaka was told at that time, but Jātaka Athakathā says that the Jātaka was told in Veluvana in reference to Devadatta's evil. Since the story is same, it might be that same story was told twice by the Buddha, once in Ghosilārāma and the other in Veluvana.

159 **Sammodamāna Jātaka** (No. 33). Also called **Vattaka Jātaka**. The reference to this Jātaka is made in Dhammapada (1.5).

Dhammapada (1.5) mentions the name of the story as Vattaka Jātaka. Many scholars have identified Vattaka Jātaka mentioned here as Vattaka Jātaka (No. 35) of Jātaka Athakathā. But this is wrong. The Vattaka Jātaka mentioned here is evidently Sammodamāna Jātaka (No. 33), which is also called Vattaka Jātaka (see vassa 4). It seems that the story was told more than once.

It is interesting to know that Latukika Jātaka and Sammodamāna Jātaka were told at the time of dispute between Shakyans and Koliyans as well (see vassa 4).

160 Vin. (10.1.7); Upakillesa Sutta, Maj.Nik (3.3.8); Dhammapada (1.5).

161 Dighīti Jātaka (No. 371), also known as Dighāyu Jātaka; Kosambī Jātaka (No. 428).

The event mentioned in the text is taken from Vin.(10.1.7) where the name of the past story is cited as Dighāyu Jātaka. It is evidently the same story called Dighīti Jātaka (No. 371) in Jātaka Athakathā, which was told after the dispute was settled, in Jelavana. Dighīti Jātaka is in fact only the later part of the complete story, the former part being described as Saṅghabhedaka Jātaka, as Jātaka Athakathā puts it. But there is no Jātaka by that name in Jātaka Athakathā. Dr. Malalasekera guesses that it might be Sandhibhedaka Jātaka (No. 349), which does not seem to be correct because the two stories neither match in the 'present story' nor in the 'past story'. Most probably, Saṅghabhedaka Jātaka is Kosambī Jātaka (No. 428) which fulfills the criteria needed for being Saṅghabhedaka Jātaka as mentioned in Dighīti Jātaka, except that the past story is given only as a summary which probably was a mistake made by the commentator. A little extended form of the story is given in Dhammapada (1.5) but without a name. The detail story is given in Vin. (10.1.7) by the name of Dighāyu Jātaka. Note that in the Jātaka story, Dighāyu was a son of Dighīti, strengthening the view that Dighāyu Jātaka and Dighīti Jātaka are same.

Considering Dighīti Jātaka same as Dighāyu Jātaka, it seems that the story had been told twice, once while the Buddha was trying to convince the quarrelsome monks in Kosambi, next in Jelavana when the worried monks went to the Buddha to pay homage. It might even be that the story was told only once in Kosambi as described in Vin.; and that Jātaka Athakathā put it (Dighīti Jātaka) at a period when the dispute was over, otherwise it appears quite illogical that the same story was told twice to the same people within a short period of time.

162 Vin. (10.1.8); Upakillesa Sutta, Maj.Nik. (3.3.8); Kosambī Jātaka (No. 428).

The Buddha added, "The enmity of the one who harbors thoughts such as 'He abused me, he ill-treated me, he got the better of me' can not be appeased."¹⁶³

The Buddha added, "Hatred is, indeed, never appeased by hatred in the world. It is appeased only by loving kindness. This is an ancient law."¹⁶⁴

The Buddha added, "The unwise people do not realize that they have to die, and hence keep on quarreling. The wise realize it and thereby their quarrels cease."¹⁶⁵

The Buddha asked, "Even those who kill others, steal and loot others, can live together without quarrels. But why can not you?"¹⁶⁶

The Buddha added, "If one finds a wise and virtuous friend, one should live with him overcoming all obstacles; if not, he should live alone gracefully like *Mataṅga* elephant. It is better to live alone than living with a fool."¹⁶⁷

Bālakaloṇākāra

Even with these sermons the Buddha could not settle the dispute.¹⁶⁸ The Buddha left the quarreling monks of Kosambī and went alone towards **Bālakaloṇākāra** village.¹⁶⁹ Some of the monks, when came to know that the Buddha had left alone, decided to go after him. But **Ānanda** stopped them.¹⁷⁰

163 Vin. (10.1.8); Upakillesa Sutta, Maj.Nik. (3.3.8); Kosambī Jātaka (No. 428). The verses were also repeated for Thullatissa Thera in Dhammapada (1.3, vs. 3-4).

164 Vin. (10.1.8); Upakillesa Sutta, Maj.Nik. (3.3.8); Kosambī Jātaka (No. 428).

Kāleyakkhinī Vatthu, Dhammapada (1.4, vs. 5) gives another unbelievable story about this quotation by the Buddha. A household had two wives. The elder one caused abortion of the other leading her to death in childbirth. In later existences, the two were born as a hen and a cat, a doe and a leopardess, and finally as a daughter of a Sāvattihī nobleman and an ogress named Kāli Yakkhinī. Once Kāli chased the lady who was carrying her baby. The lady ran away looking for a safe place to protect her child from the ogress. She went inside Jetavana and placed the child at the feet of the Buddha for protection. The ogress was stopped by the guardian spirit, but she was soon summoned by the Buddha. Telling their past lives, the Buddha narrated the quotation mentioned in the text. Kāli attained sotāpanna. The long lasting enmity of the two females came to an end.

165 Vin. (10.1.8); Upakillesa Sutta, Maj.Nik. (3.3.8); Kosambī Jātaka (No. 428). Dhammapada (1.5, vs. 6) says that it was told after the dispute had ceased, in Jetavana.

166 Vin. (10.1.8); Upakillesa Sutta, Maj.Nik. (3.3.8); Kosambī Jātaka (No. 428).

167 Vin. (10.1.8); Upakillesa Sutta, Maj.Nik. (3.3.8); Kosambī Jātaka (No. 428).

Dhammapada (23.7, vs. 328-330) states that these sayings were told at Pārileyyaka forest to Ānanda after tenth vassa. These verses are also found in Khaggavisāṇa Sutta, Sutta Nipāta (1.3, vs. 11,12) with slight variations - replacing Mataṅga elephant with a rhino in the example.

168 Kosambī Jātaka (No. 428).

169 Pārilleya Sutta, Sam.Nik. (21.2.3.9); Udāna (4.5); Dhammapada (1.5). These sources say that the Buddha left Kosambī alone without informing anyone.

170 Pārilleya Sutta.

In Bālakaloṅākāra village was dwelling Bhagu therā alone. One day, in an attempt to overcome his sleep, he walked to and fro and fell down from a terrace. He got up and tried more harder to achieve the goal of life and soon attained arhatship. He expressed with joy, "I was overcome with drowsiness and fell while trying to drive that away. But I tried harder and attained the goal."¹⁷¹ The Buddha visited him while he was living in a bliss of fruition and congratulated him. The Buddha, after the meal, preached him for whole day and whole night.¹⁷²

Pācīnavamsa-migadāya

From Bālakaloṅākāra, the next day after the meal, the Buddha went to **Pācīnavamsa-migadāya**. In that deer park were living **Anuruddha, Nandiya and Kimbila** therā together in perfect harmony. The park-keeper was so impressed with those three dutiful monks that he did not allow anybody to enter the park so as not to disturb them. When the Buddha arrived there, he was stopped by the park-keeper. Anuruddha saw that and told the keeper that the guest was their teacher, the Buddha himself. All three therās welcomed the Buddha warmly. They informed the Buddha that they were living in perfect harmony during their duty, without any jealousy, with complete understanding, without any nonsense talk, with complete mindfulness, and with occasional view-exchanging. The Buddha approved the way they were living. Anuruddha wondered why they see the truth of nature only temporarily. To this the Buddha encouraged them saying that similar things used to happen to him before enlightenment and advised them how could they get rid of obstacles.¹⁷³

Pārileyaka

The Buddha left Pācīnavamsa-migadāya and went to **Pārileyaka**. The Buddha, much disturbed by the dissension in the Saṅgha in Kosambī, was seeking for solitude. The Buddha went to Pārileyaka forest.

The Buddha started his tenth vassa in Pārileyaka forest, called **Rakkhitavanāsanda** (wild life reserve) under **Bhaddasāla** tree.

171 Theragāthā (Bhagu, No. 187, vs. 271-274).

172 Theragāthā Atthakāthā states this event. According to commentary on Rathavinā Sutta of Maj.Nik., the preaching to Bhagu is called **Kilesiya Sutta**, which is not found anywhere in Pāli canon (DPPN, I, pg. 608). The mention of the Buddha's visit is also given in Vin. (10.1.8), Dhammapada (1.5), and Kosambī Jātaka (No. 428).

173 Vin. (10.1.8); Upakillesa Sutta, Maj.Nik. (3.3.8). It seems that Anuruddha, Nandiya and Kimbila had not attained arhatship by that time.

Vassa Ten (Pāreilyyaka forest)

Pāreilyyaka

In Pāreilyyaka forest was dwelling a graceful elephant, **Pāreilyyaka** elephant. The Buddha was serviced by Pāreilyyaka elephant while he stayed there. The elephant not only used to guard the Buddha but also to fetch water and fruits for him. The Buddha, once, uttered, "There is much similarity between this elephant and me."¹

The service being rendered by Pāreilyyaka elephant to the Buddha was being watched a monkey on a tree. He also had a desire to be of some help to the Buddha. One day, he brought some honey-comb from a bee-less hive which he offered to the Buddha covering those with banana leaves. The Buddha consumed the honey. The monkey was so delighted to see the Buddha accepting the offer that he jumped from one branch to another with joy. Accidentally, he fell on the ground and died.²

In Kosambī, the lay-disciples had become quite angry with the quarrelsome monks - they had missed the Buddha because of them. Their hatred for those monks grew so stronger that the monks of Kosambī had a very hard time to get alms anymore, no need to mention about the respect they used to get. The quarreling monks forgot all about their disputes as soon as they started starving. The lack of food and respect brought them together under one roof once again. They were told by the lay-disciples to beg pardon to the Buddha for their misdeed, if they wanted to have their old status back. The monks agreed. But being vassa period, they had to wait. Thus they passed three months in scarcity.³

The tenth vassa of the Buddha was completed in Pāreilyyaka forest.

After the vassa, many monks went to Ānanda asking them to be taken to Pāreilyyaka.⁴ By that time, the news of the Buddha spending the vassa in Pāreilyyaka

1 Mahāvagga, Vin. (10.1.9); Udāna (4.5); Dhammapada (1.5); Kosambī Jātaka (No. 428).

2 Dhammapada (1.5). It is said that the monkey was reborn by the name of **Makkata** Dev in Tāvātimsa Devloka.

3 Mahāvagga, Vin. (10.1.9); Dhammapada (1.5).

4 Dhammapada (1.5).

It also adds that Anāthapiṇḍika, Visākhā and others from Sāvatti wrote letters to Ānanda for their desire to see the Buddha. However, by that time Visākhā probably had not shifted to Sāvatti.

had been widely known. Ānanda went to Pārileyyaka forest to see the Buddha accompanied by 500 monks. They asked the Buddha how could he dwell alone in a forest, to which the Buddha told them that he had a very good friend in the form of Pārileyyaka elephant, and added, "If one finds a wise and virtuous friend, one should live with him overcoming all obstacles; if not, he should live alone gracefully like a Mātāṅga elephant. It is better to live alone rather than living with a fool."⁵

One of the monks wanted to know how to eradicate *āsava*. The Buddha told them that those could be destroyed by realization of impermanence and selflessness.⁶

Afterwards, Ānanda informed the Buddha about desire of Anāthapiṇḍika and others to meet him. From Pārileyyaka, the Buddha started his journey towards Sāvathī. Pārileyyaka elephant died of broken heart after the Buddha left him.⁷

Sāvathī

The Buddha reached Sāvathī and stayed at Jetavana.

The monks of Kosambī, who settled their dispute after being starved, came to know that the Buddha was staying at Jetavana. They went to Jetavana to beg pardon. When Sāriputta heard that the trouble-making monks of Kosambī were coming to Sāvathī, he went to the Buddha to ask how should they behave with those monks. The Buddha replied him to find out whether they were *dhammavādi* (religious) or *adhammavādi* (non-religious) and to treat accordingly. The same reply was given to Moggallāna, Mahā-Kassapa, Mahā-Kaccāna, Mahā-Kotthita, Mahā-Kappina, Mahā-Cunda, Anuruddha, Revata, Upāli, Ānanda, and Rāhula.⁸

King Pasenadi and others were not willing to allow the quarrelsome monks to enter their territory, but the Buddha asked them not to stop them.⁹ When asked by Gotamī therī, the Buddha told her to respect both the parties, and then choose the one that is

5 **Sambahulabhikkhu Vatthu**, Dhammapada (23.7, vs. 328-330). See also Dhammapada (1.5). The verses were told at other occasions as well (see vassa 9). It is said that all 500 monks attained arhatship after the sermon, but not Ānanda!

6 **Pārileyyaka Sutta**, Sam.Nik. (12.2.3.9).

7 Dhammapada (1.5). It is said that the elephant was reborn as **Pārileyyaka Dev** in Tāvatisa Devloka.

8 Mahāvagga, Vin. (10.2.1-10.2.2).

The list of theras given here seems to be exaggeration, because it is difficult to believe that all these senior theras were present at Jetavana at that moment.

9 Dhammapada (1.5).

dhammavādi. The same reply was given by the Buddha to **Anāthapiṇḍika** and **Visākhā** as well.¹⁰

When asked by **Sāriputta**, the Buddha told him to place them separately, but to distribute food equally.¹¹

The monks, who had violated the rules, confessed. Both the parties realized the mistakes they had made and begged pardon for their misdeeds. Thus the dissension in the Saṅgha was settled.¹² Then **Upāli** therā stood up in the assembly and expressed his praises to the Buddha in verses.¹³

The quarrelsome monks were made fun by others. The Buddha told them, "Bhikkhus ! You are my children. You should have listened to me before" and related a past story to show how a prince obeyed his dying parents and conquered the heart of the enemy.¹⁴ The Buddha added, "The unwise people do not realize that they have to die one day, and hence keep on quarreling. The wise realize it and thereby their quarrels cease."¹⁵

One day in Jetavana, the Buddha noted **Koṇḍañña**, the eldest therā, under meditation, and uttered, "Who can talk lower of a person detached from all bonds. Even gods praise him."¹⁶

One day, while the Buddha was going through waiting-hall of Jetavana, he heard **Nandaka** therā preaching to other monks inside the hall. The door was locked. The Buddha listened to the discourse of Nandaka standing outside the door. When the discourse was finished, the Buddha knocked the door and went inside. The Buddha told Nandaka that his back began to ache listening to the long sermon of Nandaka. Nandaka expressed his regrets and pleaded ignorance of the Buddha's presence outside the door. The Buddha congratulated Nandaka for delivering such excellent preachings, and said that preaching of such sermons was duty of all reverent monks.

10 Mahāvagga, Vin. (10.2.2). The mention of Visākhā here is quite surprising because if the commentaries were to be followed, she was still quite young and probably had not moved to Sāvathī by that time.

11 Mahāvagga, Vin. (10.2.2).

12 Mahāvagga, Vin. (10.3).

13 Mahāvagga, Vin. (10.4).

14 Dighitī Jātaka (No. 371).

It was also told during the quarrel in Kosambī. Dhammapada (1.5) has called it Kosambī Jātaka which in fact is the same story. (see vassa 9).

15 **Kosambaka Vatthu**, Dhammapada (1.5, vs. 6).

It was also told before the Buddha left the quarrelsome monks in Kosambī. (see vassa 9).

16 Udāna (7.6). The event occurred before Koṇḍañña left for recluse in the forest.

When the Buddha left, Nandaka preached again explaining benefits of listening to beneficial preachings.¹⁷

On another occasion, when Nandaka was going around for alms, his ex-wife smiled at him in order to attract him back to homely pleasures. To this, Nandaka expressed, "A pupil of Tathāgata could not be distracted even with a gift of heaven."¹⁸

Some of the followers of **Chabbaggiya** monks had started to wear colorful fashionable robes. Knowing the situation, the Buddha banned the wearing of fashionable robes by the monks.¹⁹

Once **Koṇḍañña**, the eldest therā, noticed some people indulged in sensuous pleasures. To them, he preached, "Everything is impermanent. Wisdom can calm down mental distractions, like winded dust is settled down by rain."²⁰

Piṇḍola therā, who used to be a greedy brahmin before but who had attained arhatship by that time, was visited by an old friend of his while he was preaching about merits of charity. The friend misunderstood Piṇḍola, and to convince him that he was no longer greedy, Piṇḍola said, "I do not like food. But since the body is sustained by the same, I have to go out begging."²¹ Piṇḍola was later noticed by the Buddha as living life of a perfect therā in Jetavana. The Buddha commented, "Not to harm anybody, to observe the rules carefully, not to eat heavily and to become mindfulness are the teachings of mine."²²

A Shakyan lady of Sāvathī, **Puññā**, had recently entered the Saṅgha after listening to the sermons of Gotamī therī at the age of twenty. One day while meditating, she was approached by the Buddha and told her to achieve perfectness in the Dhamma and the wisdom. Puññā became an arhat.²³

17 **Nandaka Sutta**, Navaka Nipāta, Ang.Nik. TND.

The event described here might be the occasion when the Buddha came to know about the preaching capability of Nandaka for the first time. If that is the case, this event should have occurred before **Nandakovāda Sutta** in which Nandaka was sent to preach to nuns by the Buddha.

18 **Theragāthā (Nandaka)**, No. 189, vs. 279-282). TND.

19 **Mahāvagga**, Vin. (8.8.3). TND. PND.

20 **Theragāthā (Aññakoṇḍañña)**, No. 246, vs. 675-679). TND. However, this event evidently occurred prior to Koṇḍañña's retreat to a forest.

21 **Theragāthā (Piṇḍole Bhāradvāja)**, No. 112, vs. 123-124). TND. PND.

22 **Udāna** (4.4). TND.

23 **Therigāthā (Puññā)**, No. 3, vs. 3). TND. Bhikkhuṇī Order had been established by that time.

It is said that the Buddha did not appear in front of her in person, but in the form of a ray of glory. The place probably was Sāvathī where she belonged to. Acharya Buddhagoshā had attributed these verses to Puññā the slave-woman of Anāthapāpīka (DPPN, II, pg. 228), which probably was wrong.

A devotee of the Buddha had lost a beloved son of his. He kept on weeping for a week and did not consume any food remembering his son. The Buddha, knowing it, said, "Lamenting is useless since death is inevitable."²⁴ King **Pasenadi**, who was present at that time, asked the Buddha whether there was anybody who did not decay and die. "None," replied the Buddha, "Nobody can escape decay and death."²⁵

The parent of **Bhadda** thera, who had promised to the Buddha to offer their only son to the Saṅgha, came to the Buddha to fulfill their promise.²⁶ **Bhadda** was only seven at that time. **Bhadda** was entered into the Saṅgha by **Ānanda**. The same night, the child attained arhatship and expressed, "Look at the glory of the Dhamma ! Even a child like me can attain the highest goal."²⁷

In Jetavana, the Buddha was visited by **Anāthapīṇḍika**. To him, the Buddha lectured, "One who is free from five guilty deeds attains *sotāpanna*. The guilty deeds are - taking life, stealing, wrongly indulging in sensuous pleasures, telling lies, and drinking alcohol. He is possessed with unwavering faith in the Buddha, the Dhamma and the Saṅgha since he knows the characteristics features of those. He knows that the Buddha is an arhat (*araham*), self-realizer of the nature (*sammā sambuddho*), packed with knowledge and morality (*vijjā caraṇa sampanno*), having good destiny (*stugato*), knowledgeable about the universe (*lokavidu*), a charioteer who controls uncontrollable people (*anuttaro purissa damma sārathī*), teacher of men and gods (*sattā deva manussānam*), knowledgeable about four noble truths (*buddho*), and unattached from all subjects (*bhagavā*). He knows that the Dhamma is well doctrined by the Buddha (*svākhāto bhagavatā dhammo*), giving result in the same live (*sandiithiko*), offering result in no time (*akāliko*), exhibitable to others (*ehipassiko*), leading to nibbāna (*opanyiko*), and well understandable by the wise (*paccatāñ vedītabho viññūhi*). He knows the Saṅgha is an assembly of virtuous theras heading for right direction (*supatīpanno bhagavato sāvaka saṅgho*), eradicating selfish desires (*ujupatīpanno*), taking side of the justice (*ññayapatīpanno*), behaving rightly (*sāmicīpatīpanno*), invitable (*āhuncyeyo*), well-treatable (*pāhuncyeyo*), suitable to donate offerings (*dakkhineyyo*), suitable for paying homage (*añjalikaraneyyo*), and suitable to plant virtues (*anuttarañ puññakhetāñ*). He sees the Four Noble Truths and thus gains confidence about his ultimate destiny."²⁸

24 **Salla Sutta**, Sutta Nipāta (3.8). TND. PND.

25 **Rājaretha Sutta**, Sam.Nik. (3.1.3).

The author has merged it with Salla Sutta since the two seem related.

26 See vassa 2. This event occurred seven years after the delivery of **Bhadda**, i.e. around eight years after the meeting of the old couple with the Buddha for the first time.

27 Theragāhā (**Bhadda**, No. 226, vs. 474-480).

28 **Pañcaverabhaya Sutta**, **Paṭhama**, Sam.Nik. (12.5.1). TND. Probably it was sermonized after alcohol had been strictly banned by the Buddha (see vassa 9).

A similar sermon had also been given to the monks in Sāvāthi with the same name - **Pañcaverabhaya Sutta**, **Dutya**, Sam.Nik. (12.5.2).

A very learned brahmin of Sāvatti, much respected by the king, once had in his mind to test whether he was respected by the king because of his knowledge or because of good manner. To test it, he started stealing from the royal treasure room. For two times, he was neglected by the guards because of honor towards him. On the third attempt, he was captured and taken to king **Pasenadi**. The king ordered him for penalty. Then the brahmin explained that he was not an actual thief, and that he did stealing as a test. He added that the result of the test had convinced him that he was honored because of his good manner, not because of his knowledge. He then joined the Saṅgha and soon attained arhatship. To relate similar happenings in the past lives of the brahmin the Buddha told his past stories.²⁹

The Buddha left for Rajagaha alone.

in transit

On the course of his journey, the Buddha reached at a potters house in the late evening. Seeking for shelter, the Buddha asked the house-owner, named **Dhaniya**.³⁰ for night accommodation. The Buddha was reported that he already had a guest spending the night in his house, and that the Buddha could share the guest room with him if the latter agreed. **Pukkusāti**³¹ was the guest at that time. He did not object

Note that the five guilty deeds mentioned here, from which a disciple should get abstained from, comprise **Pañca Sila**, the Five Precepts. Furthermore, the characteristic features of the Triple Gems (The Buddha, the Dhamma, the Order) mentioned here are the same that are recited during Buddha Pūjā, the worshipping of the Buddha.

- 29 Silavimamsa Jātaka (No. 86); Silavimamsa Jātaka (No. 290); Silavimamsa Jātaka (No. 330); Silavimamsa Jātaka (No. 362).

All above stories were told for the same event, though the past stories differ from one another, except for number 290 and 330 whose past stories are also similar. By looking at the nature of the event, it does not seem probable that similar event with similar character and similar location could have happened more than once in the life of the Buddha. Hence it appears logical to think that all the four past stories were told for the same event. Note that even the name of the stories are same.

- 30 Also called **Bhaggava** ('potter'). He later entered the Order and became the cause of a pārājika rule (see vassa 20).
- 31 **Pukkusāti** was the king of Takkhasilā who was visiting Rajagaha in seek of the Buddha. He, however, was not able to recognize the Buddha who was spending the night in the same room with him. The adventurous life of Pukkusāti, as given in the commentary, is as follows:

Pukkusāti was a prosperous king of Takkhasilā, contemporary of **Bimbisāra**, and of about same age. They become pen-friends through merchants trading between the two countries. Pukkusāti once sent eight priceless garments to Bimbisāra as a gift. In return, Bimbisāra decided to send message of the Triple Gems. He inscribed the teachings of the Buddha, his personality, his fame and his glory in golden plates. Pukkusāti received the gift of the Dhamma, and being much impressed, decided to meet the Buddha. He renounced the world. As a recluse, he went to Sāvatti but did not bother to look inside Jetavana where the Buddha was dwelling; rather he went to Rajagaha as directed in the letter just to find that the Buddha was in Sāvatti. On the way, in the evening, he took lodging in Dhaniya's house, where he met the Buddha.

having a partner in the guest room. They sat together for sometime in silence. Then the Buddha started conversation. Pukkusāti told him that he had renounced the world in the name of the Buddha, not knowing that the person he was addressing to was the Buddha himself. The Buddha then told him about six *dhātu* ('elements')- *pathavi* (earth, mass), *āpo* (water, cohesion), *teja* (fire, energy), *vayu* (air, motion), *ākāsa* (sky, space) and *vijjāna* (consciousness, mind), and impermanent nature of each of those. At the end of the sermon, Pukkusāti recognized the Buddha and begged pardon for not having paid him due honor. He expressed his desire to enter the Saṅgha. The Buddha consented, and sent him to fetch a begging bowl and a robe. Unfortunately, on the way, Pukkusāti was gored to death by a mad cow. When the news was reported to the Buddha, Pukkusāti was declared as an *anāgāmi* by the Buddha.³²

The house-holder, Dhaniya the potter, who had witnessed the conversation of the Buddha and Pukkusāti in his house, was so impressed that he later joined the Saṅgha.³³

Rajagaha

The Buddha reached at Rajagaha.

In Rajagaha, a young goldsmith entered the Saṅgha after quarreling with his parents. Later when his parents started searching for their lost son, monks told them that they had not seen him. However the boy was soon found out in the vihāra and the parents began to criticize monks for telling a lie. When the Buddha knew about the incident, he declared that nobody should be ordained without getting permission from the Saṅgha.³⁴

A seven year old kid, **Sopāka**, who had just quarreled with a son of his uncle, was taken to a charnel-field by his uncle for punishment.³⁵ The wicked uncle of his bound

The story claims that out of eight garments that Bimbisāra had received from Pukkusāti, four were donated to the Buddha. This is highly suspicious since Jivaka's garment donation was the first garment donation to the Buddha, which occurred not prior to twentieth vassa, whereas Dhaniya was already a *thera* by twentieth vassa.

32 Dhātubibhaṅga Sutta, Maj.Nik. (3.4.10). The Buddha came to this place from Sāvathī. This event occurred before Dhaniya entered the Order, i.e. prior to twentieth vassa. But it might not happened too early as well since the fame of the Buddha had spread considerably by that time and Bimbisāra had become a deep follower of the Buddha.

It has been said that Pukkusāti was killed by the same cow which caused death of Bāhiya Dāruciriya, Tambadādhika, Suppabuddha, which probably is not correct. (see vassa 4).

33 Theragāthā (Dhaniya. No. 173) and its commentary.

34 Mahāvagga, Vin. (1.3.5). TND. Probably occurred not very late in the life of the Buddha.

35 Sopāka's father, a cemetery keeper, had died while he was only four months old. He had been adopted by his uncle since then. According to some, Sopāka was merely his name and he was a son of a trader (DPPN, II, pg. 1303).

his hands and tied him fast to a corpse hoping that jackals would eat him. At midnight, the child was surrounded by jackals and he cried. Fortunately for the child, the Buddha came there, saved the child, and took him along. Next day, the mother of Sopāka started searching for her lost son. His uncle told her nothing. Finally she decided to visit the 'all-knowing' Buddha. When she visited the Buddha, she was preached about the law of nature, and added "Children are no shelter. Blood-bonds are no refuge." She became *sotāpanna*. The Buddha then revealed Sopāka who had attained arhatship listening to the same sermon. Sopāka was allowed to enter the Saṅgha by her mother.³⁶

A slave of Rajagaha had run away from his masters and entered the Saṅgha. When his masters found him out in yellow robe, they could not take him back since king Bimbisāra had declared that monks should not be disturbed. The people began to talk about the issue. The Buddha then banned allowing slaves into the Saṅgha.³⁷

At that time, **Uppalavaṇṇā** theri was dwelling in Sāvatti. After the meal, she went to rest in **Andhavana**. A group of thieves, who had stolen beef from somewhere came to the forest. The kind hearted leader, seeing the theri, directed his troop which could have disturbed her, to another direction leaving a piece of beef hanging from a tree for her. Uppalavaṇṇā saw the piece of meat and had desire to offer it to the Buddha. She cooked it. She came to Rajagaha and went to Veluvana. Unfortunately, the Buddha was out at that time and she met **Lāludāyī (Udāyī)** therā³⁸ over there. She asked the therā to deliver the beef to the Buddha. Lāludāyī, out of desire to see the lower parts of her body, asked the lower robe of Uppalavaṇṇā as a fee. That she

Dhamma.Digital

36 Theragāthā (Sopāka, No. 227) and its commentary. TND. The place of the incident is not mentioned, but it was probably Rajagaha (or any other place in Aṅga-Magadha) where Sopāka used to stay as indicated by his verses.

It is said that the Buddha did not go to charnel-field physically to rescue Sopāka, but rather sent a ray of glory, freed his bonds, and made him appear in front of the Buddha in his room. The Buddha did that because he knew the destiny of Sopāka. Furthermore, it is said that the boy was made disappeared temporarily by the Buddha when his mother came seeking for him to the Buddha.

37 Vin. (1.4.3). TND.

38 At the time of the Buddha, there was a therā by the name of Lāludāyī, who used to violate many rules of the Order. His father probably was called **Kovariya**, and he was also called **Kovariyaputta**. Perhaps he was of reddish color and hence his name Lāludāyī ('red Udāyī'). His real name probably was **Udāyī**. There is another monk mentioned the Pāli canon with the name of Udāyī who used to create problems in the Order. He probably is identical with Lāludāyī therā, who was called Lāludāyī to segregate him from other monks with the name of Udāyī in the Order who were living virtuous lives. Commentaries also point out that those two are same person (DPPN, II, pg. 778). The author has regarded the two troublemakers of the Order as one, and has called Lāludāyī in the text, with 'Udāyī' in the braces if he had been addressed as 'Udāyī' in the original text. Lāludāyī is given as an example of a person who did no good either to himself or to others.

had to give finally. When the event was discovered, the Buddha condemned Lālundāyī for his evil-deed and told the monks not to ask for robes from a bhikkhuñī.³⁹

Meanwhile **Koṇḍañña**, the eldest therā, found out that his companion monk practiced evil-deeds. Koṇḍañña admonished him, "Bad companions take a person to a worst place. One should be energetic and ungreedy."⁴⁰ But the monk did not take Koṇḍañña's words. Embarrassed, Koṇḍañña decided to live alone. Koṇḍañña then visited the Buddha in Veluvana and asked for permission to spend rest of his life in recluse in a forest. With the Buddha's permission, he went to dwell at the bank of **Mandākinī** in **Chaddantavana** forest, where he was looked after by a herd of elephants.⁴¹

One day, the lay-devotee of the Buddha, **Visākha** of Rajagaha, attained *anāgāmi* fruition after listening to the Buddha. The change in his household behavior became obvious as soon as he attained the fruition. When asked by his wife, **Dhammadinnā**, he expressed his willingness to leave all of his property and also setting Dhammadinnā free to do as she wished. The latter, in turn, declared that she would like to join the Saṅgha instead. Visākha informed **Bimbisāra** of her wish. The king ordered the city to be decorated in her honor on the day of her renunciation, and that she should be carried out in a golden palanquin to the Bhikkhuñī Vihāra. Thus Dhammadinnā entered the Saṅgha. Dhammadinnā was later declared as the foremost Bhikkhuñī in the gift of preaching.⁴² Soon afterwards, she left Rajagaha and went to dwell in a remote village.⁴³

One day, while the Buddha was taking a walk near his room, **Sopāka śāmaṇera** approached him, saluted him and followed him in the walk. The Buddha asked him ten questions, which Sopāka replied correctly.⁴⁴ The Buddha praised him and gave him higher ordination through conversation. Thus Sopāka became a full monk (therā)

39 Pārājika. Vin. (BKSaC. I, pg 266): It is said that the leader of the thieves knew Uppālavanāñña previously, and that Uppālavanāñña came to Rajagaha from Sāvattīhi by air. This event evidently happened before Uppālavanāñña was raped in Andhavana, after which she did not stay there any longer.

40 Theragāthā (Aññākoṇḍañña, No. 246, vs. 682-688) and its commentary. PND.TND.

41 Ang.Nik. Athakathā: DPPN (1,44). One of reasons given for Koṇḍañña's retirement into the forest is that he felt uneasy caused by him in the assembly of the monks, specially to Sāriputta and Moggallāna, behind whom he used to sit. It is said that Koṇḍañña preached to Sakka in Chaddantavana, and the latter praised his preachings. Theragāthā (Aññākoṇḍañña, No. 246, vs. 674).

42 Etadagga Vagga, Ekaka Nipāta, Ang.Nik.

43 Therigāthā (Dhammadinnā, No. 12); Dhammapada (26.38). TND.

44 **Kumārappañña**, Khuddakapātha. It is said that these questions were asked by the Buddha to Sopāka in order to give him higher ordination.

even at the age of seven. Sopāka used to sing about the unique way of his becoming a full monk from time to time.⁴⁵

Some monks, while returning back from meal, noticed two groups fighting with each other with blood and teeth. Upon inquiry, it was found out that the cause of the fight was a prostitute of the town. Those monks then went to the Buddha in Veluvana, at Kalandaka Nivāpa, and iterated the incident. The Buddha said, "One should not get deeply attached with sexual indulgement, nor should one have complete negative attitude towards it."⁴⁶

Ekanālā (Dakkhināgiri)

The Buddha left Rajagaha and headed south. He reached at Ekanālā village of Dakkhināgiri.

The Buddha started his eleventh vassa at Ekanālā village.



45 Theragāthā (Sopāka, No. 227, vs. 461-487). It occurred soon after Sopāka had become a sāmañera. He was still seven when he became a full therā. The place of incident is not mentioned, though it definitely occurred in Añña-Magadha country as mentioned in his verses.

46 Udāna (6.8). TND. Similar incident has occurred in Vesālī as well (see vassa 27).

Vassa Eleven (EKANĀLĀ)

Ekanāla (Dakkhināgiri)

The daily routine of the Buddha, by that time, was very much fixed and had five phases. The first phase included washing hands and face in the morning; resting alone up to the time of the meal; going for alms or meal; and after the meal, preaching to the donor. In the second phase that used to begin after the meal, the Buddha used to have an afternoon rest (siesta) and then used to give general preaching to the gathering in the vihāra. In the third phase, he used to take a bath, and the monks could meet him personally afterwards. In the fourth phase, he used to preach for gods of all realms. In the fifth phase, in the mid-night, he used to rest, meditate and think of people who could attain good future if guided properly.¹

Once, in the meal time, the Buddha met **Kasī-Bhāradvāja** brahmin. He was a brahmin by caste but farmer by occupation. He was supervising his field being sowed with 500 ploughs. After the work, he started distributing food for all the workers and found the Buddha standing alone nearby. Kasī-Bhāradvāja asked him why did he not do farming in order to get some food. The Buddha replied that he was also a kind of farmer, that devotion was his seeds, meditation was his water, wisdom was his plough, and that he did farming in order to get rid of all sufferings. Pleased, the brahmin offered him food. But the Buddha refused to accept food as a wage for preaching. Kasī-Bhāradvāja then entered the Saṅgha and attained arhatship soon afterwards.²

A brahmin of Magadha, **Dhammasava**, heard the Buddha preaching at Dakkhināgiri, and joined the Saṅgha. Soon after attaining arhatship, he uttered, "I left the world after a prolonged thinking. Now I have attained the goal."³

1 Commentaries on Ang.Nik. and Sutta Nipāta (BKB, II, pg. 57).

2 **Kasī-Bhāradvāja Sutta**, Sutta Nipāta (1.4); Kasī Sutta, Sam.Nik. (7.2.1). Most scholars are of the opinion that the event occurred in the eleventh vassa and that the brahmin tried to drive away the Buddha by throwing water upon him (DPPN, I, 542). It is also said that the food refused by the Buddha was thrown away into a river.

Kasī Sutta is only a part of Kasī-Bhāradvāja Sutta.

3 Theragāthā (**Dhammasava**, No. 107, vs. 107).

When Dhammasava's father, 120 years old, knew about his son's renunciation, he also joined the Saṅgha. **Dhammasava-Pitā**, as he was known as, soon attained arhatship and expressed, "I attained the goal even at the age of 120."⁴

The eleventh vassa of the Buddha was completed in Ekanālā.

Rajagaha

The Buddha went to Rajagaha from Ekanālā, Dakkhināgiri.

Cunda, the son of king Bimbisāra, had become a lay-devotee of the Buddha by that time. He told his sister, **Cundi** the princess, that anybody irrespective of sex, color and caste could secure good future by taking refuge in Triple Gems and observing the Five Precepts. Cundi became curious. She went to the Buddha at Veluvana and asked more about the subject. The Buddha told her, "Tathāgata is the best of all beings, the doctrine leading to the end of suffering is the best of all doctrines, the Saṅgha is the best gathering and noble characters are the best of all virtues."⁵

Dhammadinnā, who was living at a solitude in a village, had attained arhatship and uttered, "One who is not attached and who desires peace internally, he is the conqueror."⁶

Dhammadinnā returned to Rajagaha. **Visākha**, her former-husband, when knew about her arrival in town, went to meet her. In order to test her, Visākha asked her some questions of the Dhamma. Dhammadinnā answered all the questions thoroughly and efficiently. Later, Visākha went to the Buddha at Veluvana to report the interview. The Buddha praised Dhammadinnā saying that he himself would have given same answers.⁷ The Buddha said that Dhammadinnā had become an arhat and added, "Him I call a brahmin who is free from moral defilement and attachment all the time."⁸

Pilindavaccha therā had a habit of addressing everyone as a '*vasala*' ('the outcast', 'the wretched'). Once he asked a man carrying a bowl of pipphali (long pepper), "What is there in the bowl, *vasala*?" The man got angry and replied, "The dung of mice." Amazingly, he found that the peppers had turned into dung.⁹ He then asked

4 Theragāthā (Dhammasava-Pitā, No. 108, vs. 108).

5 **Cundi Sutta**, Pañcaka Nipāta, Ang.Nik. The event could have occurred earlier since Cundi seemed to have married by that time because we find his brother Cunda telling her about the Buddha: and that Jivaka, the grandson of Bimbisāra, was an adult by the twentieth vassa.

6 Therīgāthā (Dhammadinnā, No. 12, pg. 12).

7 **Culla-Vedalla**, Maj.Nik. (1.5.4).

8 **Dhammadinnā-Therī Vetthu**, Dhammapada (26.36, vs. 421).

9 Ang.Nik. Atthakathā (DPPN, II, pg. 209).

for an excuse to the thera. Calling everyone a '*vasala*' was Piliṇḍavaccha's stereotypical addressing. Several monks were annoyed with him for that habit of his. They complained to the Buddha at Veluvana. The Buddha told them that Piliṇḍavaccha was an arhat and that he addressed other as '*vasala*' only by force of habit that he had acquired in the course of 500 existences as a brahmin, not out of malice and bad intention. The Buddha said, "One who speaks truth in gentle words without offending anybody, is a real brahmin."¹⁰ The Buddha added, "One who is free from bad intentions, proud, anger and jealousy is a real bhikkhu."¹¹

Arising from a seven-day meditation, **Mahā-Kassapa** thera went to the city of Rajagaha for alms. He came at the door of a poor weaver where he was invited for a meal. Inside the house, the thera found that he had been treated with delicious and scented meal. Remarking on the event, the Buddha at Veluvana said, "Mahā-Kassapa is well reputed far and wide. The scents of flower and sandalwood are very faint, but the reputation of a virtuous is strong, spreading even up to the heaven."¹²

Nālandā

From Rajagaha, the Buddha went to Nālandā accompanied by his Saṅgha.

Suppiya paribbājaka, a follower of **Saṅjaya Belatthaputta**, was also going to Nālandā with his disciples. He was behind the Buddha. When he knew that the Buddha is going in front with well-disciplined monks, he got jealous and started concerning the Buddha. One of his followers, **Brahmadatta**, protested his teacher and argued that the Buddha was praiseworthy. The Buddha spent the night at **Ambalathikā**, a mango grove, and so did Suppiya. Even there Suppiya compared the disciples of the Buddha and his own, and inferiority complex arose in him. He again started to talk against the Buddha that was again protested by Brahmadatta. In the morning the monks began to talk about the debate between Suppiya and Brahmadatta regarding the Buddha. When the Buddha knew about it, he told the monks, "Bhikkhus ! Do not get angry if you listen somebody criticizing my doctrine

10 **Piliṇḍavaccha-Thera Vatthu**, Dhammapada (26.25, vs. 406).

11 **Udāna** (3.7).

12 **Mahā-Kassapa-Thera Vatthu**, Dhammapada (4.10, vs. 56). TND.

The story given in the source is rather hard to believe. It says that after getting up from nirodha samāpati meditation, Mahā-Kassapa intended to give a poor man opportunity of gaining great merit as a result of offering alms-food to him. Five hundred nymphs came to Rajagaha to offer food to the thera, which were rejected. **Sakka**, the king of god, wishing to take the opportunity himself, disguised as a poor old weaver and came to Rajagaha with his wife **Sujātā** in the form of an old woman. They were the ones to invite the thera into their house offering him divine meal. Then only the thera recognized them. Sakka begged his pardon and claimed that he too was poor because he had no opportunity of offering anything to any disciple of the Buddha. Paying due respect Sakka and Sujātā left for Devloka singing with joy. The Buddha in Veluvana saw them and told the given verse to the curious monks when they asked the Buddha how come Sakka came to know about Mahā-Kassapa's intention to receive alms from a poor.

and me. Seek the truth in the comment first." Then the Buddha started explaining the lower, the middle and the higher characteristics features of Tathāgata. The Buddha also explained 62 philosophical sects and theories regarding the soul.¹³

The Buddha arrived at Nālandā.

A very wise brahmin came to meet the Buddha who was staying at Pāvārika mango grove. He was a headman called **Asibandhaka-Putta**. He informed the Buddha about the power of brahmins in the western part who could send a death person to heaven with their power. He added that the Buddha, the enlightened one, should be able to send everybody to the heaven if he chose. With various similes, the Buddha explained him that the destiny of a person is controlled by his own deeds, no one else can send him to heaven or hell.¹⁴

In Nālandā, a lady named **Soñāḍinnā** listened to the Buddha preaching and attained *soṭāpanna*. But she died very soon.¹⁵

Once again, **Asibandhaka-Putta** visited the Buddha in Pāvārika mango grove of Nālandā, and asked the Buddha why did he give discourses to different disciples in different ways. To this, the Buddha answered, "Like a farmer who selects the best field, the moderate and lastly the worst field for farming, I preach Dhamma in full

13 **Brahmajāla Sutta**, Dīgha Nikaya (1.1.1). The sutta was named by the Buddha himself on an answer to Ānanda. Other names for it are Athajāla, Dharmajāla, Dīthijāla and Saṅgāmajijaya. This event occurred while the Buddha was visiting from Rajagaha to Nālandā. The exact year, however is not specific. The sutta is supposed to be one of the most important one as far as the Buddhist philosophy is concerned. It is said that the earth trembled at the end of this sermon.

14 **Pacchābhūmaka Sutta**, Sam.Nik. (40.6). It is also called **Matake Sutta**. It is said Nālandā was situated one league away from Rajagaha (BKG, II, pg. 11).

Four suttas have been attributed to Asibandhaka-Putta in Pāli canon, all from Sam.Nik. The author has categorized the suttas as being preached at two different times in Nālandā. The author has taken Pacchābhūmaka Sutta and Desanā Sutta as being occurred at this time whereas the next two suttas, Saṅkha Sutta and Kula sutta, have been included in thirty-fourth vassa. The Buddha had visited Nālandā several times. The Buddha appears to have arrived Nālandā from Rajagaha this time if the sequence given the source text is followed, whereas Kula Sutta occurred when the Buddha visited Nālandā from Magadha. Furthermore, Asibandhaka-Putta seemed to believe in brahmin customs during Pacchābhūmaka Sutta whereas he was definitely a Jain during Saṅkha Sutta and Kula Sutta, showing that Asibandhaka-Putta had met the Buddha at least at two different time periods. It also shows that Pacchābhūmaka Sutta, when he was inclined to brahmin traditions, occurred prior to Saṅkha Sutta and Kula Sutta, when he had turned into a Jain.

However, one misleading fact is there in all the four suttas mentioned above - that Asibandhaka-Putta turned to be follower of the Buddha at the end of each Sutta ! This can not be true. It seems more logical to think that he became a real follower of the Buddha after Kula Sutta.

15 **Vimānavatthu** (DPPN, II, pg. 1297). She was later met by Mogallāna in Tāvātimsa Devloka. She was from Nālandā.

detail to therā and therī first, then to lay-disciples, and finally to the believers of other sects.¹⁶

The Pāvārika mango grove of Nālandā, where the Buddha was staying at that time belonged to **Dussa-Pāvārika Setthi**, a banker of Nālandā. Once, he heard the Buddha preach and became his follower. He then built a vihāra for the Buddha and the Saṅgha inside the mango grove, which gained fame by the name of **Pāvārikambavana**.¹⁷

Pañcasālā (Magadha)

The Buddha returned from Nālandā, and reached at a brahmin village of Magadha, **Pañcasālā**. The villagers were observing certain festival and sending gifts to each other. Strangely enough, nobody offered the Buddha any food and the Buddha had to return back empty handed. On the way back, he met 500 maidens returning back to the villages after river-bath. At the same time, a wicked person taunted the Buddha saying that he must be dying of hunger. To this, the Buddha replied, "We have no impediments. We live happily and joyfully just like the gods of Radiant Realm."¹⁸

Kosambī

From there the Buddha went to Kosambī.

Ānanda therā was loved by a bhikkhuṇī dwelling in Kosambī at that time. In order to attract and seduce Ānanda, she send a messenger to Ānanda in Ghositārāma asking him to visit her, saying that she was ill. Ānanda went there and preached to the therī, who was pretending to be ill, saying that the physical body was sustained by craving, pride and desire of sexual intercourse, and that those should be abandoned. The therī was overcome with shame and begged pardon of Ānanda falling on his feet.¹⁹

Jāliya was a paribbājaka whose teacher used to beg alms with a wooden bowl. He had a paribbājaka friend **Maṇḍissa**. One day Maṇḍissa and Jāliya visited the Buddha

16 **Desanā Sutta**, Sam.Nik. (40.7). It is also called **Kettupama Sutta**. According to the source text, this sutta was preached immediately after Pacchābhūmaka Sutta. Please refer to vasa 8 for discussion of different suttas attributed to Asibandhaka Putta.

17 Commentaries on Dīgha Nikāya, Maj.Nik., Sam.Nik. (DPPN. I, pg. 1100).

18 **Piṇḍa Sutta**, Sam.Nik. (4.2.8): **Māra Vatthu**, Dhammapada (16.2, vs. 200).

It is said that the villagers were possessed by Mītra and hence did not offer any food to the Buddha. It is also said the Māra tempted to send to the Buddha back to the village during which the Buddha answered in verses which is given here. The existence of 500 maidens is mentioned in Dhammapada which adds that all of them attained solāpanna after the sermon. The event is also mentioned in Milinda-Paṭha (4.2.16). TND.

19 **Bhikkhuni Sutta**, Calukka Nipāta, Ang.Nik. It should have happened when Ānanda was not too old, but after the establishment of Bhikkhuni Order.

in Ghositārāma and asked him whether the mind and the body were same of different. The Buddha explained them that one who has realized the truth of nature would not get involved in such a debate.²⁰

Simsapāvana (Kosambī)

From there the Buddha went to stay at **Simsapāvana** of Kosambī.

One day, the Buddha gathered the monks, and taking a handful of leaves, asked them whether the leaves in his hand were more in quantity or all the leaves of Simsapāvana forest. To this, the monks replied that the leaves in the forest were far more in quantity. "So is my knowledge," said the Buddha, "but I have revealed you only a small part of it. I have not discoursed anything that does not help a person to end his sufferings. Though I know a lot, but I tell you only those things that are beneficial."²¹ The Buddha added, "It is impossible to destroy sufferings other than through Four Noble Truths just as it is not possible to fetch water made with acacia leaves²² ... people pass from one world to another, like a stick falling from the sky in different ways, because of lack of knowledge about the Four Noble Truths²³ ... when one's head is ablaze, he must put forward all his efforts to extinguish the fire; but more efforts are needed to comprehend the Four Noble Truths²⁴ ... one should be glad to accept temporary tortures if there is a guarantee to comprehend the Four Noble Truths with that²⁵ ... the world of lower beings is vast, but who has comprehended the Four Noble Truths will never have to born there²⁶ ... just as the dawn is the forerunner of the sun, so is the right view the forerunner of the Four Noble Truths²⁷ ... just as darkness prevails until the sun or the moon rises, so is the ignorance of the Four Noble Truths that prevails till the Buddha appears²⁸. ... those who have not understood the Four Noble Truths are like a tuft of cotton-wool wafted by every wind, and those who have realized the Four Noble Truths are as firm as an *indakhīla* (strong pillar)²⁹ ... no dogmatics can waver a person who has understood the Four Noble Truths.^{30,31}

20 **Jāliya Sutta**, Dīgha Nikāya (1.7). The sutta definitely occurred before **Mahāil Sutta** (see vassa 14) in which the Buddha had mentioned about the incident of Jāliya Sutta.

21 **Simsapā Sutta**, Sam.Nik. (54.4.1).

22 **Khadira Sutta**, Sam.Nik. (54.4.2).

23 **Daṇḍa Sutta**, Sam.Nik. (54.4.3). It is also called Daṇḍaka Sutta.

24 **Cela Sutta**, Sam.Nik. (54.4.4).

25 **Sattisaṭṭa Sutta**, Sam.Nik. (54.4.5).

26 **Pāṇa Sutta**, Sam.Nik. (54.4.6).

27 **Suriyopama Sutta**, Pathama, Sam.Nik. (54.4.7).

28 **Suriyopama Sutta**, Dutiya, Sam.Nik. (54.4.8).

29 **Indakhīla Sutta**, Sam.Nik. (54.4.9).

30 **Vādī Sutta**, Sam.Nik. (54.4.10). Also called Vādina Sutta.

Kammāsaddamma (Kuru)

After a few days, the Buddha left Kosambī. He arrived at Kammāsaddamma of Kuru country.

The Buddha stayed at a fire place of a brahmin hermit, **Bhāradvāja-gotta**, a fire-worshiper of Kammāsaddamma. One day, **Māgaṇḍiya** paribbājaka, nephew of Māgaṇḍiya brahmin who had already entered the Saṅgha, came to visit the hermitage of Bhāradvājagotta and noticed the grass mat on which the Buddha used to sit. After inquiry, he found out that the mat belonged to the Buddha. He called the Buddha a repressionist and Bhāradvājagotta protested. To this, Māgaṇḍiya bragged that he could repeat the charges in front of the Buddha himself. In the evening, the Buddha, who used to spend his day time in a forest because of the children who came to play in the hermitage, came back to the hermitage. Māgaṇḍiya addressed the Buddha as a repressionist. The Buddha denied it saying that he preached conquest of senses. The Buddha also related his past life as the prince (Siddhattha) living in luxury which he renounced for the sake of the truth. The Buddha could have no more crave for such sensuous pleasures than a leper, cured of his disease, craves for his old sores. The Buddha added, "Health is the best boon, nibbāna is the greatest happiness and the Middle Way is the best way". Māgaṇḍiya confirmed it, but the Buddha further told him that most people accept the saying without realizing what that meant just as a blind man taking a knowledge on trust. The Buddha then described why he had categorized health and nibbāna as the best ones. Convinced at the end, Māgaṇḍiya paribbājaka asked the Buddha to permit him in his Saṅgha. The Buddha told him that he would have to go through a probationary period of four months before ordination since he was from another religious sect. Māgaṇḍiya agreed, entered the Saṅgha and soon attained arhatship.³²

One day, in a big assembly of monks and wise people of Kammāsaddamma, the Buddha sermonized the four bases of mindfulness that leads to nibbāna - mindfulness on physical body (*kāyānupassanā*), mindfulness on feelings (*vedānānupassanā*), mindfulness on mental activities (*cittānupassanā*) and mindfulness on impermanence (*dhammānupassanā*). The Buddha described each of these in detail.³³

31 The suttas given on the paragraph are from Sam.Nik. under one chapter. In the beginning of the chapter, it is said that the Buddha was at Simsapāvana of Kosambī at that time. These suttas probably were sermonized at different times but in the same location.

32 **Māgaṇḍiya Sutta**, Maj.Nik. (2.3.5). The event occurred after Māgaṇḍiya brahmin entered the Order (see vassa-8).

It is said that the Buddha stayed at that hermitage knowing that he could convert Māgaṇḍiya paribbājaka; and that he knew about the conversation of the paribbājaka and the hermit though he was in a forest at that time.

33 **Mahā-Satipatthāna Sutta**, Dīgha Nikāya (2.9); **Satipatthāna Sutta**, Maj.Nik. (1.1.10).

This sutta summarizes the philosophical and psychoanalytical basis of the Buddha's views and is one of the most important and popular suttas of all.

A brahmin lady of Kammāsaddamma, **Mittakālī**, was also present in that assembly. Touched with the sermon, she entered the Saṅgha.³⁴

One day, **Ānanda** visited the Buddha and announced that the Law of Causation (*paṭicca samuppāda*) was so simple to him. The Buddha warned him saying that the *samsāra* is running only because of lack of understanding of the Law of Causation, and that selfish desire is like a huge tree which can be destroyed only if each of its root is destroyed.³⁵ The Buddha then described the Law of Causation in detail, also describing lack of a permanent soul in nature.³⁶

Khemā therī was approached by a young person and tried to persuade her for adultery. She replied, "I have overcome the Māra and had attained the goal. How can you persuade me?"³⁷

Thullakotthita (Kuru)

From Kammāsaddamma, The Buddha went to **Thullakotthita**, the capital city of Kuru. A large number of people, knowing that the Buddha was in town, went to listen to the Buddha. One of them was **Ratthapāla**, the only son of a rich householder of Thullakotthita. Much impressed, he decided to enter the Saṅgha. When he expressed his desire to the Buddha, he was sent to get permission from his parents in order to get ordained. His parents did not give him consent till Ratthapāla threatened to starve himself to death. Finally they had to agree on the condition that he would promise to visit them after his ordination. Thus Ratthapāla renounced the world, leaving his immense wealth, beautiful wife and loving parents; and joined the Saṅgha.³⁸ He was later declared as the chief of those who left the world through faith.³⁹

Sāvathī

After fifteen days, the Buddha went to Sāvathī, followed by Ratthapāla.⁴⁰

34 Therīgāthā (Mittakālī, No. 43); Sam.Nik. Atthakathā (DPPN, II, pg. 631).

35 **Nidāna Sutta**, Sam.Nik. (12.6.10).

36 **Mahā-Nidāna Sutta**, Dīgha Nikāya (2.2).

Obviously, this sutta is same as Nidāna Sutta of Sam.Nik., since Ānanda could not be boasting about realizing the Law of Causation twice. Further, both of the suttas were preached at the same place (to same person). Hence the suttas are one and same, though one is called 'Mahā', because of the elaboration of the preachings of the Buddha delivered in that sutta.

37 Therīgāthā (Khemā, No 52, vs. 139-144). PND. It evidently occurred after Khemā had become an arhat. Note that according to Therī Apadāna, she attained arhatship during Mahā-Nidāna Sutta, which probably is not correct (see Vassa 6). The author has included the event mentioned here after Mahā-Nidāna Sutta with the guess that Therī Apadāna was probably indicating to this event.

38 **Ratthapāla Sutta**, Maj.Nik. (2.4.2).

39 **Etadagga Vagga**, Ekaka Nipāta, Ang.Nik.

40 **Ratthapāla Sutta**, Maj.Nik. (2.4.2).

In Sāvatti, Rāthapāla attained arhatship in a very short period of time.⁴¹

In Sāvatti, the Buddha was visited by **Mahā-Kaccāyana** and **Soreyya** therā. There, Soreyya, who was from **Soreyya** city, was much ridiculed by other people because of his strange past life - first as a man, then a woman, and then again as a man. He had two children as a man and two as a woman. People used to ask him which of his children he loved the most. "Those whom I gave birth as a woman," he used to reply.⁴² Later he got so much annoyed with the questions that he stayed by himself, and with diligence, soon attained arhatship. After that he started to answer the old questions saying that he had not affection to anyone in particular. Thinking the Soreyya was telling a lie, the matter was reported to the Buddha. The Buddha confirmed that Soreyya was telling the truth and that he had attained arhatship. The Buddha added, "Not a mother, nor a father, nor any other relative can do more for a well-being of a man than a rightly directed mind can."⁴³

One day, when the Buddha came out of Jetavana for alms-around, **Rāhula**, eighteen years old at that time, also followed him. The Buddha saw him following, and noticed that he harbored carnal thoughts fascinated by his own physical beauty and that of his father. The Buddha said, "All matters, and the mind as well, internal and external, are impermanent and should not be regarded as 'I' and 'mine'." Rāhula then abandoned the idea of alming around. He sat under a tree and started meditating. Later Rāhula was advised to practice *ānāpānasati*. In the evening, Rāhula

41 Rāthapāla Sutta, Maj.Nik. (2.4.2). However the commentary says that he obtained arhatship after twelve years during which time he never slept on a bed (DPPN, II, pg. 707). The author has found the main text more convincing.

42 The story of Soreyya is given in Detail in Dhammapada (3.9) in following manner :

Soreyya was a son of a rich man of Soreyya city. Mahā-Kaccāyana therā was also living there at one time. Once Soreyya, while going for a luxurious bath with his friends, saw the therā adjusting his robes before entering into the city for alms. Soreyya, seeing the golden complexion of the therā, wished that he could have the therā as his wife or that the complexion of his wife were like that of the therā. Immediately his sex changed. He became she ! Very much ashamed, Soreyya ran away from his friends, joined a caravan heading for Takkasilā after bribing some people of the caravan. In Soreyya city, his friends and relatives could not find him anymore and declared him death. In Takkasilā, Soreyya, then a beautiful woman, was married by a rich person. In a few years, two sons were born from Soreyya as a woman. Soreyya already had two sons from his previous marriage as a man. Sometime later, he saw a former friend of his from Soreyya city driving a cart in Takkasilā for trading purpose. He invited his former friend and revealed the fact that he was Soreyya, his old pal of Soreyya city, then with changed sex. His friend advised Soreyya to beg pardon from Mahā-Kaccāyana. Soreyya invited Mahā-Kaccāyana and confessed about his fault. The therā pardoned him and Soreyya once again became a man. He then joined the Order under the therā. Both of them visited the Buddha in Sāvatti.

43 **Soreyya Vatthu**, Dhammapada (3.9, vs. 43). The event of the visit of Soreyya to the Buddha might not have occurred very early in the life of the Buddha since Soreyya had had two more children after sex transformation in Takkasilā, after seeing Mahā-Kaccāyana who was then a therā. On the other hand, the event does not seem to have occurred very late as well, because during the event when Soreyya first saw Mahā-Kaccāyana, the therā should be quite healthy and attractive.

approached the Buddha and asked him to preach *ānāpānasati*. The Buddha explained, "All five constituents of the nature - earth, water, fire, air and space - are impermanent and can not be included in 'I' and 'mine'. Like earth, water, fire, air and space are impartial to anybody, so you meditate developing loving kindness (*metta*), compassion (*karuṇā*), gladness over the welfare of others (*mudītā*), and equanimity (*upekkhā*). Realize the filth of human body. Realize the impermanence of nature. Practice *ānāpānasati*, the mindfulness that comes from ordered breathing."⁴⁴

Janapada-Kalyāṇī Nandā, the elder sister of the Buddha, felt that she should also leave the household life thinking that Rāhula, Nanda and Gotamī had already renounced leaving her alone. She was approached by her mother, **Gotamī** therī, in Kapilavatthu and encouraged her to join the Saṅgha.⁴⁵ This princess Nandā, also called Janapada-Kalyāṇī Nandā or **Sundarī Nandā** or **Rūpa Nandā** being the most beautiful girl in the country, entered the Saṅgha under Gotamī, not from faith, but from love of her kin.⁴⁶

Verañjā

From Sāvatti, the Buddha went to **Verañjā**.⁴⁷

While the Buddha was once resting under a tree in Verañjā, named **Nalerupucimanda**, an aged brahmin called **Verañja**, also called **Udaya**, and visited him and asked whether it was true that the Buddha did not respect the aged ones. The Buddha answered that there is nobody in the world worth being respected by Tathāgata himself. The brahmin then started abusing the Buddha with eight different terms and adjectives; and the Buddha started to explain the meaning of each one after another. Then the Buddha described him the truth of the nature that he used to preach to others. At the end, Verañja declared himself as a follower of the Buddha and invited the Buddha to spend his vassa in Verañjā.⁴⁸

44 **Mahā-Rāhulovāda Sutta**, Maj.Nik.(2.2.2); **Rāhula Sutta**, Catukka Nipāta, Ang.Nik.; **Rāhula Sutta**, Pathama, Sam.Nik. (21.2.4.9); **Rāhula Sutta**, Duttiya, Sam.Nik. (21.2.4.10); DPPN (II, pg. 737). The sermon is also quoted in Milinda-Pañha (6.3.23 and 6.3.26). Evidently this sutta was preached when Rāhula had not attained arhatship. Rāhula was eight years old at that time.

The text here is mainly taken from Mahā-Rāhulovāda Sutta. Other suttas referred above are very similar in nature to Mahā-Rāhulovāda Sutta as far as sermon is concerned. They probably are one and same.

45 Therī Apadāna (BKSaC, I, pg. 436).

46 Therīgāthā (Sundarī Nanda, No. 41); Dhammapada (11.5); Ang.Nik. Athakathā.

In Therīgāthā and Dhammapada, she is reported to have thought about the renunciation of Rāhula, Nanda and Gotamī before joining the Order. Yasodharā is not mentioned there. It seems that Yasodharā had not entered the Order by that time.

47 BKBB (pg. 424).

48 **Verañjā Sutta**, Athaka Nipāta, Ang.Nik.; Dhammapada (6.8).

Mathurā

From Verañjā, the Buddha went to **Mathurā** or **Uttaramadhurā**.⁴⁹

One day in Mathurā, the Buddha did not obtain any food in the alms-around. An old woman saw that and invited the Buddha for a meal in her house. The Buddha went to her house, took food, preached to her, and left. The old woman died soon afterwards.⁵⁰

In transit

While coming back from Mathurā to Verañjā, the Buddha rested under a tree. A group of people, men and women, who were traveling the same way, saw the Buddha and gathered around him. The Buddha told them that there are four kinds of companionship (*sahavāsa*) - a corpse with a corpse; a corpse with a goddess; a god with a corpse; a god with a goddess. Anybody with an evil deed and evil mind is a corpse. A husband with good deed with good mind is a god. A wife with a good deed and good mind is a goddess.⁵¹

Verañjā

The Buddha arrived back at Verañjā for vassa.

One day, under Nalerupucimanda tree, the Buddha was visited by **Pahārāda**, the king of *asura*. When asked by the Buddha, **Pahārāda** said, "*Asura* enjoy ocean because of eight characteristics features, viz., it goes deeper and deeper, keeps itself with the boundary of the coast; does not keep a death body for a long time; all rivers join there; treats all sources of incoming water similarly; has uniform taste; has numerous jewels; and is a dwelling place for many living beings." The Buddha then compared an ocean with the Saṅgha and showed him that the Saṅgha also had similar characteristics features.⁵²

Several other monks gathered at Verañjā, where the Buddha was staying, for the vassa.

The twelfth vassa of the Buddha started at Verañjā.

49 BKBB (pg. 424).

50 **Bhikkhādāyika-Vimāna Vatthu**, *Vimānavatthu* (BKVK, pg. 195). It is said that the Buddha went from Sāvatti to Mathurā in order to preach to the old woman of Mathurā. The author has assumed that the Buddha went to Verañjā first and then to Mathurā.

51 **Sahavāsa Sutta**, **Pathama**, *Cattuka Nipāta*, *Ang.Nik.* The sermon was also repeated to the monks and is being called **Sahavāsa Sutta**, **Dutīya**, *Cattuka Nipāta*, *Ang.Nik.*

52 **Pahārāda Sutta**, *Atthaka Nipāta*, *Ang.Nik.* *Atthakathā* says that it occurred eleven years after the enlightenment of the Buddha.

Vassa Twelve (Verañjā)

Verañjā

Unfortunately, famine stroked in Verañjā. Verañja brahmin totally forgot about his invitation to the Buddha to spend the vassa in Verañja. The 500 monks spending their vassa at Verañjā had a very hard time to live because of lack of alms in the famine period. At that time, some horse traders of **Uttarāpatha** were spending their rainy season in Verañjā. The monks had to live upon a few handfuls of barley from horses' diet offered to them by horse traders. Since nobody was there to prepare the food for the monks, and since monks themselves were not supposed to cook, they had to grind barley in mortars and to consume the same. **Ānanda** used to do the same, but he also offered one share to the Buddha. In spite of the hardship, the monks were not disheartened.

One day the Buddha heard the sound of grinding in mortar and asked Ānanda what that was. Listening to the answer from Ānanda, the Buddha praised the monks. **Moggallāna** told the Buddha that Verañjā was under the worst condition, hit by famine and plague, and a permission to eradicate the famine with his miraculous powers, or to go to **Uttarakuru** to spend the rest of the vassa. It was dissuaded by the Buddha.

Finally, the twelfth vassa of the Buddha was completed in Verañjā.

Sāriputta, frightened about the future of the Dhamma, which had just survived from the famine of Verañjā, went to the Buddha and asked how long the ministry of the Buddha could last. The Buddha explained him that the ministry of those Buddhas lasted longer who had thoroughly propounded every aspect of the Dhamma and had made clear rules for the Saṅgha. Sāriputta then asked the Buddha to make all necessary rules for the Saṅgha so that the *sāvāna* would last longer. The Buddha said, "I do not formulate a rule unless a reason for it arises".¹

1 It is said that Sāriputta asked the Buddha to formulate entire set of rules, *pātimokkha* (see vassa 20 for detail), which was rejected by Buddha saying that the time had not come for that. The Buddha did not want to create rules while there were no unfavourable trends appearing in the Order, and all 500 monks staying at Verañjā were at least of the level of *soḷāpana*. Some of the scholars are of the view that the rule for *pātimokkha* was declared in short during this time, which, therefore, seems to be wrong. The Buddha wanted to formulate *pātimokkha* at least after the first *pārājikā* rule (BKB, III, pg. 314)

Then the Buddha told Ānanda, "We should not leave Verañja without informing the brahmin who had invited us". The Buddha, accompanied by Ānanda, went to Verañja brahmin's house to take leave. Verañja brahmin then recalled that he had invited the Buddha for the vassa. He confessed that he could not keep his promise due to his homely duties. He invited the Buddha and the Saṅgha for a meal next day. Next day, a grand meal was offered by Verañja brahmin to the Buddha and the Saṅgha, and also donated robes to them.

From Verañja, the Buddha went to **Soreyya**, then to **Sankassa**, then to **Kaṅṅakujja**, then to **Payāgapatitthāna**, and finally to **Vārāṇasī**.²

Vārāṇasī

While residing at **Isipatana** of Vārāṇasī, one day, the Buddha went out for alms. At **Goyopalilakkha**, a meadow with a fig tree, the Buddha saw a fool, non-energetic monk indulged in out joy of senses. The Buddha admonished him saying not to make own-self a stale food. The therā was greatly stirred. On coming back to Isipatana, the Buddha repeated to story to an assembly of the monks and explained that the greed is corruption, anger is the stinging smell of the stale food and evil ways are the flies attracted by such stale food.³

Next day, a lay-devotee named, **Dhammadinna**, visited the Buddha at Isipatana with 500 friends and asked the Buddha to give a short and simple lesson suitable for householders like him. The Buddha told him to cultivate faith in the Triple Gems and to be of good moral characters. Dhammadinna reported that he already possessed those. The Buddha then expressed his great satisfaction.⁴

Vesāli

From Vārāṇasī, the Buddha went to Vesāli.

Sunakkhatta was a Licchavi prince of Vesāli. When he heard many theras claiming that they had attained their goal of life, he went to the Buddha in Kutāgārasālā and asked whether the monks had really won what they pronounced or were they only boasting. The Buddha explained that some theras had really achieved the goal of life and others were merely bragging. The Buddha further gave an example of a person wounded by a poisoned arrow, whose arrow was removed by a surgeon, and afterwards the person had to go slowly until the wound was healed. Craving was the arrow; the wound represented sense organs; ignorance was the poison; right understanding was surgery knife; and the Buddha was identified with the surgeon.

2 The detail story of the vassa period in Verañja is given in Pārājikā Pāli, Vin. (see Buddha Carya, pg. 131) and in Dhammapada (6.8)

3 **Keuviya Sutta**, Tika Nipāta, Ang. Nik. TND

4 **Dhammadinnā Sutta**, Sam.Nik. (53.6.3). Sam.Nik. TND.

Sunakkhatta appreciated it.⁵ He soon entered the Saṅgha and soon became a personal attendant of the Buddha.⁶

A prince of Vesāli had entered the Saṅgha and was famed as vajjiputta therā. He went to meditate alone in a forest. On a full moon night of Kartika month., there was a big festival of constellation in Vesāli. The whole city was lit up. The therā heard the festive music from the city and got discontented with his solitary life as a monk. He felt himself wasting his life as a therā. However, after a while he was encouraged. Next morning, he went to the Buddha at Mahāvana of Vesāli and reported the matter. The Buddha said, "Difficult is renunciation. Difficult is to delight therein. Difficult and painful is household life. Painful is association with those who are incompatible. Ill befalls to a traveler of *samsāra*. Do not be a traveler. Do not be a pursuer of ill."⁷

Ugga, a rich householder of Vesāli, was a pious follower of the Buddha. He was called so because of his tall height and striking personality. He had become *solāpanna* the very first time he saw the Buddha, and later had become *anāgāmi*. One day, in an assembly of the monks in Kutāgārasālā of Mahāvana, the Buddha declared that Ugga possessed eight characteristics features. One of the monks, later, went to Ugga and asked him what those eight features were. Ugga reported that he was not aware of what eight features the Buddha had thought about, but he himself thought that the eight features he had were - 1) he had faith in the Buddha at the first glance; 2) the Buddha had preached him well and he had grasped all of those; 3) he let all four of his wives free, one of them even married to another person, and all of this he did with no tinge of jealousy; 4) he shared his wealth with virtuous people; 5) whatever monk he waited on, he did so whole heartedly; 6) he listened the sermons of a therā attentively, and doctored the therā if the later did not preach; 7) he could talk with gods; 8) he had got rid of all five mental hindrances. The therā went back and reported to the Buddha. The Buddha assented that Ugga stated all eight features that he himself had in mind.⁸

5 Sunakkhatta Sutta, Maj.Nik. (3.1.5). This event happened at least three years prior to Mahāli Sutta, Dīgha Nikāya (1.6).

6 It is not mentioned when Sunakkhatta entered the Order. Since this is the only place where we find him being impressed by the Buddha's preachings, the author has deduced that he should have entered the Order after Sunakkhatta Sutta. He lived as a monk only for three years.

7 *Vajjiputtaka-Bhikkhu Vatthu*, Dhammapada (21.6, vs. 302). TND.

The story says that when the therā was frustrated, he was inspired by a tree sprite of the forest. It is also said that he attained arhatship at the end of the discourse.

8 *Ugga Sutta*, *Pathama*, Athaka Nipāta, Ang.Nik. TND.

The author is doubtful about the event. The editors of Pāli canon seem to have confused this Ugga of vesāli with Ugga of Hatthigāma. The later was probably the one with eight qualities, and was the one who became *solāpanna* at the first glance of the Buddha. The eight qualities attributed to Ugga of Hatthigāma, except for minor differences, is given in *Ugga Sutta*, *Dutiya*, Athaka Nipāta, Ang.Nik. It will be quite illogical to consider that both Uggas possessed same features; like both had four wives, the eldest one being handed over to another husband and so on.

Sāvatti

From Vesāli, the Buddha went to Sāvatti.

The people of Sāvatti, having learned the story of Vrañjā vassa, welcomed monks back with choice of food of all kinds. When other theras were praising the Buddha for being patient even in hard time like the one he had to pass in Vrañjā, the Buddha told them the extend Tathāgata could remain patient during lack of food by relating a past life of Bodhisatta.⁹

With abundance of food supplied to the monks who had returned from Vrañjā, a group of people living with those monks become gluttonous. They ate left over of the monks greedily, made noise, sang, danced and even used to wrestle at the bank of Aciravatī river. The Buddha heard the noise and made inquiry as to what that was. Other monks were in fact surprised to notice that the theras returning back from Vrañjā were still well-behaving where as the people living on left over were making loud noises as soon as they were supplied with good food. To this the Buddha told them a past story showing that they had been like that in previous births as well.¹⁰ The Buddha added, "The wise can withstand ups and downs of life. When faced with joy and sorrow, the wise do not show elation or depression."¹¹

A very learned brahmin poet of Sāvatti, well versed in three Vedas, named Vañgīsa, had ability to tell the fate of a death person simply by tapping on his skull. Other brahmins took Vañgīsa to different villages and made his unique knowledge a source of income for three years. Once, Vañgīsa and his party came to a place not far from Jetavana. Seeing those who were going to Jetavana, the brahmins invited them to come to Vañgīsa to find out where their relatives had reborn. But the disciples of the Buddha said that their master was the one without a rival. Vañgīsa took it as a challenge. He went inside Jetavana to compete with the Buddha. There he was asked by the Buddha to tell the fate of the owner of a skull which belonged to an arhat. Even after trying very hard, Vañgīsa was unable to tell it. The Buddha declared that he knew the fate of the owner. Vañgīsa then asked the Buddha to tell him the magical spell with which he could also know it, but the Buddha told him that the *mantra*

The meeting of Ugga of Hatthigāma (vassa 29) is more convincing, and hence probably the eight qualities belonged to him.

9 **Cullasūka Jātaka** (No. 430).

10 **Vālodaka Jātaka** (No. 183).

11 **Pañcassata-Bhikkhu Vatthu**, Dhammapada (6.8, vs. 83); **Vālodaka Jātaka** (No. 183). The Jātaka story claims that the noise making people were the junior attendants of 500 monks of Sāvatti, but does not categorically mentions that they were the same ones who came back from Vrañjā. Dhammapada story seems more convincing. But the problem of the story is that the theras did not have any attendants or lay-people with them in Vrañjā to help them out in preparing food out of barley that they used to get from horse traders, because of which they had to grind barley for themselves.

could be given only to a *thera*. He entered the Saṅgha under **Nigrodhakappa** *thera* to learn the secret spell. He was instructed to contemplate on the 32 constituents of the body.¹²

By that time, the Buddha and the Saṅgha were so famous in Sāvatti that they were overwhelmingly respected by lay-people. People of other sects were quite jealous and they used to gather in secret places thinking and discussing what should they do in order to survive. One funny idea that was put forward was to make their own shelter right next to Jetavana. The plan was approved. They went to king **Pasenadi** and bribed the king with one hundred thousand to get the royal permission. They started building their monastery right next to Jetavana. The noise of construction made the Buddha aware of what was happening outside. Thinking that it would be difficult to live with noise loving people, he sent **Ānanda** to the king to put an stay order. The king did not see him. The king then send **Sāriputta** and **Moggallāna** who were also refused to be seen. Lastly the Buddha himself had to go to the palace where he was well escorted by the king. The Buddha told Pasenadi how bribery would ruin a king by telling a past story.¹³ After listening to the story, the king expelled the heretics out of the monastery under construction and constructed **Rajakārāma** vihāra at that site.¹⁴

Nanda Mānava, brahmin youth, maternal cousin of Uppalavaññā *theri*, with whom he had been in love while she was a lay-woman, had been waiting for a chance to satisfy his sensual desire. One day, after her alms-around, **Uppalavaññā** came to her hut in Andhavana. She was raped by Nanda Mānava who was hiding under her bed. When the Buddha, in Jetavana, knew about the event, he said, "As long as evil deed

- 12 Dhammapada (26.37); Theragāthā (Vaṅgisa, No. 264).

The story continues in Dhammapada saying that Vaṅgisa attained arhatship in a very short time; and the Buddha, for that, preached vs. 419 and 420 of Dhammapada (see vassa 26). But this might be incorrect, since we find Vaṅgisa living as a *thera* who had not attained arhatship in Nikkanta Sutta (8.1), Arali Sutta (8.2), Alimañña Sutta (8.3), etc. of Sam.Nik., which are repeated in Theragāthā verses.

Further, the story given here about the conversion of Vaṅgisa itself might be a mythological story. In Apadāna Pāli, it is said that Vaṅgisa entered into the Order in Rajāgaha by being impressed by Sāriputta who was alms around in the city. Obviously the story is more convincing than the one given in Dhammapada.

He probably was a poet in his lay-life as indicated by Vaṅgisa Sutta (8.12), Sam.Nik. According to Apadāna, he was named Vaṅgisa because he was from Vaṅga country and also because he was a poet (DPPN, II, pg. 803).

- 13 **Bharu Jātaka** (No. 213).

- 14 Sam.Nik. Atthakathā (DPPN, II, pg. 365); Bharu Jātaka (No. 213). Atthakathā says that the event occurred on twentieth vassa of the Buddha. Evidences show that it happened prior to Nandakovāda Sutta, which occurred at twelfth vassa. And if Rajakārāma is the same vihāra that was transformed to a Bhikkhuni vihāra because Uppalavaññā then was raped in a forest (see vassa 12), it should have happened while the *theri* was young and beautiful. It is also mentioned in Atthakathā that king Pasenadi had to get deprived of his throne before his death because he refused to see Sāriputta and Moggallāna during this event.

does not bear fruit, a fool thinks that it is sweet like honey; but when it does, the fool suffers for it."¹⁵ The Buddha also declared that Uppalavaññā was innocent and that those who do not take pleasure in such a situation should be regarded as blameless.¹⁶ The Buddha then made rule banning nuns to live in forests.¹⁷ The Buddha then requested the king **Pasenadi** to construct a **Bhikkhuñī vihāra** inside the town. Pasenadi built a **vihāra** in **Sāvatti** for **bhikkhuñīs**.¹⁸ The Buddha also declared rules to construct **vihāras** for **Bhikkhuñīs** by lay-people.¹⁹

Later when monks began to doubt whether Uppalavaññā, an arhat, would had had sensuous pleasure while being raped or not. The Buddha told them, "Arhats do not indulge in sensuous pleasures just like water do not cling to a lotus leaf. Such person should be called a real brahmin."²⁰

After a few days, **Pajāpati Gotamī** theri, who was residing at **Rajakārāma** at that time, went to the Buddha at **Jetavana** and asked to preach 500 **bhikkhuñīs** staying at **Rajakārāma**. To this the Buddha made a rule that each of the monks should go to **Rajakārāma** and to preach in his turn. Out of them, **Nandaka** theri did not want to preach to them and hence used to make excuses for not going there.²¹ The Buddha knew the preaching capability of **Nandaka** and, hence, gave him special order to go and preach to the **bhikkhuñīs** of **Rajakārāma**. **Nandaka** went there and preached about the impermanence of nature with various similes. Next day was a full moon day and again the Buddha asked **Nandaka** to visit **Rajakārāma** and continue his preaching. That he did. With his preachings, the **bhikkhuñīs** were able to attain arhatship.²²

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15 **Uppalavaññā-Therī Vatthu**, *Dhammapada* (5.10, vs. 69).

It is said that **Nanda Mānava** went to hell immediately after this event. **Nanda** is also called **Ānanda** (*DPPN*, II, 272).

16 *Pārājikā Pāli*, *Vin.* (*BKSAc*, I, pg. 264).

17 *Vin.*(10.6.1)

18 *Dhammapada* (5.10). Probably this **vihāra** was **Rajakārāma** which was made by expelling the heretics mentioned in **Bharu Jātaka** (see vassa 12), since **Rajakārāma** is being mentioned as a **Bhikkhuñī vihāra** inside **Sāvatti** (*DPPN*, II, pg. 720).

19 *Vin.* (10.6.2).

20 **Uppalavaññā-Therī Vatthu**, *Dhammapada* (26.18, vs. 401).

21 *Ang.Nik.* *Atthakathā* says that the 500 **bhikkhuñīs** were the ones who joined the Order along with **Gotamī** and that they were **Nandaka's** wives in a previous birth. That was the reason for **Nandaka** being reluctant to preach them (*DPPN*, II, 17).

22 **Nandakovāda Sutta**, *Maj.Nik.* (3.5.4). The commentaries on **Jātaka**, **Therīgāthā**, and *Ang.Nik.* say that the **bhikkhunīs** attained arhatship during this period (*DPPN*, II, pg. 20; *BKSAc*, I, pg. 42). **Apadāna** of **Gotamī** states that they attained arhatship after seven years of their ordination, that is in the twelfth vassa (*BKSAc*, I, pg. 149), which seems to be right since the **bhikkhuñīs** were probably not very aged by that time.

Heraññakānī then went back to his village in Kosala and met his younger brother. Heraññakānī told him, "Life is a tap water, always flowing. But fools do not see the impermanence."²³ Listening to this, his brother also entered the Saṅgha.

In Kapilavatthu, **Yasodharā** had decided to enter the Order since not only her son Rāhula had done so, but almost all members of her family had entered the Saṅgha. She went to Vesālī and entered the Saṅgha under Gotamī therī. She was renamed as **Bhaddā Kaccānā** therī.²⁴

Kapilavatthu

From Sāvatti, the Buddha went to Kapilavatthu.

While the Buddha was at Nigrodhārāma of Kapilavatthu, he was visited by **Mahānāma** Shakyā. He had abundant of food and medicines in stock. He asked permission from the Buddha to entertain the monks with the same for four months. The Buddha gave him permission. The monks were still reluctant to accept those until the Buddha told them that they could go for it.²⁵

The followers of **Chabbaggiya** used to wear robes in different fancy styles. Seeing that, **Mahānāma** passed comments. Chabbaggiya got angry with his comments and made up their mind to take revenge. Knowing that Mahānāma was offering food and medicines to the monks, they asked Mahānāma for some ghee. Since that was a full moon night, Mahānāma asked them to wait for some time till his people came back from cow-sheds with ghee. Chabbaggiya commented that Mahānāma did not wish to serve them. Mahānāma was much embarrassed to hear that comment. When the Buddha knew about the event, he admonished Chabbaggiya for their act.²⁶

23 Theragāthā (Heraññakānī, No. 133, vs. 145-146). TND).

24 It is not specifically mentioned as to when Yasodharā entered the Order. However, according to Abbhantara Jātaka (No. 281), she entered the Order after Nandakovāda Sutta.

That she was ordained by Gotamī Therī is mentioned in Ang.Nik. Atthakathā (BKSaC, I, pg. 652; DPPN, II, pg. 743).

25 Pācītiya, Vin. (BKG, I, pg. 278). It might be that Mahānāma offered food and medicines because the monks, after suffering from famine during Verañjā vassa, had still not recovered their health properly. The source says that he asked permission to supply for three times, at the interval of four months each. This means that the Buddha stayed at Kapilavatthu at least for eight months (even after we assume that the Buddha left Kapilavatthu after granting the last permission). Since the Buddha had not spent his next vassa in Kapilavatthu and we find him staying at other places during non-vassa on that year, the mention that Mahānāma asked for permission to entertain the Order for three successive periods for four months each is highly doubtful. It is difficult to believe that the Buddha went to Kapilavatthu at the end of every four months to grant the permission to Mahānāma. Hence either Mahānāma asked for permission less than three times or he asked permission to offer for less than four months each time. The author has supported the first one.

26 Pācītiya, Vin. (BKG, I, pg. 280).

One day, the Buddha went to take a rest at **Mahāvana** after the afternoon meal. While the Buddha was sitting under **Veluva-latthikā** bamboo tree, **Daṇḍapāṇi** Shakyā,²⁷ his maternal uncle from Devadaha, visited the Buddha and asked him about his tenets. The Buddha told him that his creeds were such that they avoid all conflicts, sensual pleasures and so on. Unable to understand the doctrine, Daṇḍapāṇi went away shaking his head, wagging his tongue, and with his brow folded into three wrinkles. Later the Buddha went to Nirodhārāma and reported the event to the monks; and explained the Buddha's tenets to the assembly. Unable to understand the sermon fully, the monks sought **Mahā-Kaccāyana** therā for explanation. The explanation propounded by Mahā-Kaccāyana was again reported back to the Buddha, who approved it. **Ānanda** praised the discourse and compared it with honeyed pill of delicious flavor.²⁸

Nāgita, a Shakyā prince, was present during the explanation of the Buddha's tenets. He entered the Saṅgha and soon attained arhatship, after which he expressed, "The Buddha preaches so clearly as if he is exhibiting it on his hand."²⁹

After four months, **Mahānāma** Shakyā again visited the Buddha in Nirodhārāma, and said that he still possessed ample of food and medicines; and he wished to supply medicines to the Saṅgha life-long. The Buddha gave him permission to do so.³⁰

One day, **Mahānāma** Shakyā asked the Buddha as to how did people who had attained certain level of fruition (*maggā*) spend their life. "He lives a life of abundance, his mind occupied with features of the Triple Gems, the virtues he

Dhamma.Digital

27 Daṇḍapāṇi was a son of king **Añjana** of Devadaha and Yasodharā. Siddhattha's wife Yasodharā's father Suppabuddha was his younger brother. Māyadevi, the mother of Siddhattha, and **Pañpatī Gotamī** were his sisters. He used to carry a golden walking stick all the time, and hence his name. According to certain Mahāyāna literature, he was the father of Yasodharā.

28 **Madhupiṇḍika Sutta**, Maj.Nik. (1.2.8). Atthakathā says that Daṇḍapāṇi was a follower of Devadatta. If the statement is true, it might mean that he loved **Devadatta**, his nephew, who was still in the Buddha's Order and who had not revolted by that time, compared to other monks. It does not seem appropriate to put this event after the revolt of Devadatta (see *vaesa* ...), because by that time, Daṇḍapāṇi, the elder brother of Suppabuddha (father of Yasodharā), would have become very old, if alive. And if **Nāgita** who entered the Order after listening to this sermon was the same therā who was once the personal attendant of the Buddha, this event should have happened earlier, before twentieth vassa.

The name of the sutta was given by the Buddha himself.

29 Theragāthā (**Nāgita**, No. 86, vs. 86). Atthakathā says that Nāgita entered the Order after listening to Madhupiṇḍika Sutta. The author is not quite certain whether Nāgita Therā, who was once the personal attendant of the Buddha, was this one or another.

30 Pācītiya Vin. (BKG, II, pg. 278). It is said the Mahānāma asked for life-long permission to serve the Order with medicines eight months after the first permission. This does not seem to be correct (see notes on vassa-12), and hence the author had made the incident happened after four months.

practices, his liberality and the devas. Thus he lives evenly and untroubled," answered the Buddha.³¹

A Shakyān chief, named **Khemaka**, also called **Kāla Khemaka** owing to his black complexion, had a very beautiful daughter named **Nandā**, better known as **Abhirūpa Nandā** because of her charming beauty, **Caradūta**, a person she loved and was engaged with, died on the day she was going to marry him. Her parents made her join the Saṅgha against her will. Even as a therī, she was so boastful about her beauty that she never visited the Buddha fearing that her beauty would be disregarded by the Buddha. At that time, the Buddha asked **Pajāpati Gotamī** to send each therī to him to listen to his sermons each day in turn. At her turn, Nandā sent another therī in her place. But the Buddha insisted that she had to come herself. Reluctantly she had to appear in front of the Buddha. The Buddha told her, "Nandā ! Observe the body full of various constituents. You can be peaceful if you let down the pride inside your mind." After the sermon, she got convinced about the impermanence, and concentrating on the same, she attained arhatship. She used to remember all the time the sermons given to her by the Buddha.³²

Once to the monks, the Buddha preached, "The noble disciples do not have mental sufferings; they might be having physical sufferings though."³³ ... there are three kinds feelings (*vedanā*)- pleasant, painful and neutral; one who can overthrow these will attain the goal of life.³⁴ ... one who sees all the three feelings as ill, false and perishable, frees himself from those.³⁵ ... one should try to get rid of all sorts of feelings.³⁶ ... a person who sees right will regard pleasant feelings as ill, painful feelings as a barb and neutral feelings are impermanence. ³⁷... all feelings are impermanent.³⁸ ... all feelings are rooted in and conditioned by contact."³⁹

31 **Mahānāma Sutta**, Chakka Nipāta, An.Nik. TND.

32 **Therīgāthā (Abhirūpa Nandā)**, No. 19, vs. 19-20). TND).

It is said that when Nandā visited the Buddha, she was shown, with magical power of the Buddha, a beautiful nymph becoming aged and fading, causing anguish to raise in Nandā's heart. The story seems to have borrowed from Janapada-Kalyāṇi Nandā. According to Apadāna, she was compelled to enter the Order as her parents had difficulty to manage numerous proposals for marrying their daughter - a story which seems to have borrowed from **Uppalavaṇṇā**. The verses attributed to Nandā in **Therīgāthā** are those belonging to **Metta** in Apadāna (DPPN. I, pg. 143).

33 **Sallatta Sutta**, Sam.Nik (34.5.1.6). TND). PND. Also called **Sallatten Sutta**.

34 **Samādhi Sutta**, Sam.Nik. (34.5.1.1). TND. PND.

35 **Sukhāya Sutta**, Sam.Nik. (34.5.1.2). TND). PND.

36 **Pahāṇa Sutta**, Sam.Nik. (34.5.1.3). TND. PND.

37 **Datthabba Sutta**, Sam.Nik. (34.5.1.5). TND). PND. Also called **Datthabben Sutta**.

38 **Anicca Sutta**, Sam.Nik. (34.5.1.9). TND. PND.

39 **Phassamūlaka Sutta**, Sam.Nik. (34.5.1.10). TND). PND.

At one occasion, **Mahānāma** Shakya revisited the Buddha in Nigrodhārāma and asked, "How a man becomes a disciple (*upāsaka*)?" The Buddha explained that a disciple should pay homage to the Triple Gems, should have good morals, should be generous and so on.⁴⁰

Meanwhile **Vaṅgisa** there was dwelling at **Aggālava Cetiya** of Ālavi with his preceptor **Nigrodhakappa** there. One day, when he was alone in the vihāra, he saw some beautiful maidens visiting the place. Sexual desire arose in his mind. But soon he controlled himself and expressed, "I will not be distracted now, no matter how much attractive things I see. Now I live in the Saṅgha following the way shown by the Buddha."⁴¹

Once the Buddha preached, "One has to guard himself from evil as if a farmer guards his field. It is useless to find any concrete thing in this impermanent world. If a king likes the music of a lute, and breaks it in order to extract music out of it, he will never succeed."⁴²

Paripuñṇaka was a very rich Shakyā prince who loved to eat luxurious cuisines all the time. When he was told that the Buddha lived on a very simple diet, he renounced the world, entered the Saṅgha, soon became arhat, and expressed, "The taste of Dhamma given to me by the Buddha is far better than hundreds of tasty food I used to have."⁴³

On another time, the Buddha said, "People may say that the hell is underneath the sea. But the real hell is within the body. It is the painful feeling that causes weeping, wailing and lamentation."⁴⁴

Malla

From Sāvathī, the Buddha headed towards **Malla** countries.

There, a Malla prince **Sīha**, visited the Buddha, listened to his preachings, and entered the Saṅgha. He went to a forest but could not concentrate due to mental distractions. The Buddha went there to help him and encouraged him saying, "Sīha !

40 **Mahānāma Sutta**, Athaka Nipāta, Ang.Nik.; **Mahānāma Sutta**, Sam.Nik. (53.4.7). TND.

41 **Nikkhanta Sutta**, Sam.Nik. (8.1); Theragāthā (Vaṅgisa, No. 264, vs. 1212-1216). The event occurred quite soon after Vaṅgisa had entered the Order. Vaṅgisa had not attained arhatship by that time.

42 **Viñā Sutta**, Sam.Nik. (34.4.4.9). TND. PND.

Note that **Nāgasena** there's tricky answer to king Milinda's question in Milinda-Pañha convincing the latter that there was nothing called 'Nāgasena' seems to have derived from this sutta.

43 Theragāthā (**Paripuñṇaka**, No. 91, vs. 91). TND.

44 **Pātāla Sutta**, Sam.Nik. (34.5.1.4). TND. PND.

Keep on practicing. Be aware of nature. Get rid of rebirths." With extra dedication, he was able to attain arhatship.⁴⁵

Vesāli

Afterwards the Buddha went to Vesāli.

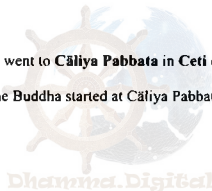
In Vesāli, a rich lad of **Kalandaka** village near Vesāli, named **Sudinna Kalandakaputta**, entered the Saṅgha.⁴⁶

One day, The Buddha was visited by **Vacchagotta**⁴⁷ paribbājaka to ask whether there was self or not. The Buddha kept silent. Vacchagotta left the place without any comment. **Ānanda** thera, who was present at that time, got surprised and asked the Buddha why did he not reply. The Buddha said that no matter what answer he would have given, Vacchagotta would have misunderstood would have misinterpreted that.⁴⁸

Cāliya Pabbata

From Vesāli, the Buddha went to **Cāliya Pabbata** in Ceti country.

The thirteenth vassa of the Buddha started at Cāliya Pabbata.



45 Theragāthā (Siha, No. 83, vs. 83). TND.

46 Vin. Althakathā. Sudinna was the causing person for the first pārājikā rule. It is said that he entered the Order on the twelfth year of the Buddha's ministry (sāsana).

47 Vacchagotta was a very learned brahmin from Rajagaha (of vaccha clan), who became a wanderer ascetic in search of truth. He had several conversation with the Buddha, mainly on philosophical aspects at various places. Later he entered the order and attained arhatship (see related events).

48 Ānanda Sutta, Sam.Nik. (42.10). PND. This probably is the earliest conversation between Vacchagotta and the Buddha as the Buddha did not answer back anything in this conversation knowing the mentality of the wanderer ascetic.

Vassa Thirteen

(Cāliya Pabbata)

Cāliya Pabbata

One day, **Meghiya** therā, the personal attendant of the Buddha at that time, went for alms-around in **Jantugāma** after getting permission from the Buddha. On his return, he was much attracted with a mango grove beside **Kimikālā** river, which he thought as an ideal place for meditation. He asked the Buddha for permission to let him go there. But since the Buddha was alone at that time, he was told to wait for a while till some other theras arrive. Meghiya insisted that the Buddha had attained what he had to achieve, but he still had to attain the goal of life; and he should be permitted to go there. Twice the Buddha refused, but, on his third request, let him do as he wished. Meghiya went to the grove, tried for the whole day, but could not concentrate because of the evil thoughts associated with senses (*kāma*), ill will (*vyāpāda*) and cruelty (*vihiṃsā vitakka*). Finally he had to return to the Buddha where he was told by the Buddha about five things to ripen the heart for emancipation, namely, good friends, virtuous life, profitable talk, labor and right wisdom.¹ The Buddha then said, "Various confusion arise in mind. One had to be mindful to get rid of those."² The Buddha added, "Mind is unsteady and difficult to control. A wise trains his mind as a fletcher straightens an arrow. A mind quivers when taken out of sensual world like a fish taken out of water."³ Meghiya, thereupon, attained arhatship.⁴ He declared, "I have been taught by the Buddha. I dwell with him."⁵

Dhamma Digital

Meanwhile in Macchikāsanda, **Citta Gahapati**, send a letter explaining the excellence of the Buddha to his pen-friend in **Velugāma**, Avanti, named **Isidatta**. Isidatta got pleased with the account and entered the Saṅgha under **Mahā-Kaccāyana**.⁶

Around same time in Ālavi, **Vaṅḡisa** therā was dwelling in a vihāra at Aggālava Cetiya with his preceptor **Nigrodhakappa** therā. Nigrodhakappa was in habit of

1 **Meghiya Sutta**, Navaka Nipāta, Ang. Nik. That it happened in the thirteenth vassa is mentioned in **Buddhāvamsa** commentary (DPPN, II, 653).

2 **Meghiya Sutta**, Udāna (4.1).

3 **Meghiya-thera Vatthu**, Dhammapada (3.1, vs. 33-34).

4 Ang. Nik. Atthakathā (DPPN, II, 653). Dhammapada (3.1) says that he became sotāpanna only.

5 Theragāthā (**Meghiya**, No. 66, vs. 66).

6 Theragāthā (Isidatta, No. 120).

staying inside the cell most of the time going out of vihāra only for meals. This caused dissatisfaction in Vaṅḡisa's mind and he was troubled by thoughts of lust. But soon he controlled himself and uttered, "One who is free from attachment is a real bhikkhu. A wise knows that the earth, the sky and the universe are impermanent."⁷

Vaṅḡisa there was proudy because of his skill. One day, he realized that he was proudy. He confessed to himself and controlled himself. He expressed, "Abandon the road to proudness. Pride begets bad future."⁸

The Buddha completed his 13th vassa in Cāliya Pabbata.

Ālavi

From Cāliya Pabbata, the Buddha went to Ālavi.

The Buddha was staying at **Aggālava Cetiya** near Ālavi. He used to give sermons to the assembly regularly during day time. Later lady listeners gradually decreased in number and only the male-disciples and theras remained as the listeners. Then the Buddha started giving his sermons in the evening. After the sermon, junior monks used to sleep with novices and lay-disciples in the preaching hall after the sermon. Some of them used to sleep in very unsocial manner (snoring, etc.). The Buddha then passed out a rule that monks should not sleep with novices and lay-people.⁹

Kosambī

After some days, the Buddha went to Kosambī.

Once the Buddha was staying at **Badarikārama**, a park few miles away from Kosambī. One evening, **Rāhula** arrived there, and was informed about the rule that no novice should sleep with a monk under the same roof. Unable to find a shelter and being of noble nature, Rāhula spent the night in the Buddha's toilet. Next morning, when the Buddha went to the toilet, he found Rāhula spending the night there. The Buddha immediately gathered all the monks. In the assembly, the Buddha admonished **Sāriputta** for neglecting novices he had ordained. Then the Buddha altered the rule saying that a monk had to arrange a shelter for a novice. Later, when the monks were discussing about the nobleness of Rāhula, the Buddha told them a past story to show that Rāhula used to be obedient and noble in his previous births as well.¹⁰

7 **Arita Sutta**, Sam.Nik. (8.2); Theragāthā (Vaṅḡisa, No. 264, vs. 1217-1221). TND. He probably had not attained arhatship by this time.

8 **Atimaññā Sutta**, Sam.Nik. (8.3); Theragāthā (Vaṅḡisa, No. 264, vs. 1222-1225). TND. He probably had not attained arhatship by this time.

9 **Tipallattha-Miga Jātaka** (No. 16). As the Jātaka states it, the event happened when Rāhula was still a novice. From here, the Buddha went to Kosambī.

10 **Tipallattha-Miga Jātaka** (No. 16).

Channa thera, the charioteer of Siddhattha during the great renunciation, had pride arose in his mind that he was the one to help Siddhattha to leave the world and become the Buddha. He committed some sort of offense, but was not willing to acknowledge that. The matter was reported to the Buddha at Ghositārāma, Kosambī. The Buddha declared, for the first time, about the rule of neglecting such a monk in the Saṅgha (*ukkhepaṇiya kamma*). Canna went to dwell from one vihāra to another, and was neglected everywhere; nobody even bothered to talk with him. He came back to Kosambī, confessed for his guilt and asked for pardon which was granted for him. Various rules regarding *ukkhepaṇiya kamma* were propounded.¹¹

Bhaddavati, the she-elephant of king **Udena** of Kosambī, had grown older. The king used to provide him with royal treatment since it was because of her that the king was able to marry Vāsuladatta. By that time she had grown old, and was hence neglected by Udena. Once, when the Buddha went to Udena's palace, he told the king about the duty of gratitude to those who had once been of great service; and that the king should not neglect Bhaddavati to whom the king owed his life. The king immediately ordered to restore the royal honor to the elephant. In Ghositārāma, the Buddha approached the monks who were talking about the same incident. To them, the Buddha told a similar story of the past of restoring the honor to an neglected elephant by Bodhisatta.¹²

One day, while sitting by the bank of Ganges river, the Buddha addressed to the monks, "Do you see the piece of wood floating in the river? If not affected by any disturbances, it would lead to the ocean. Similarly, if not affected by any disturbances, you should also be able to reach the nibbāna if right view is followed." **Kimbila** thera then asked what were the disturbances. The Buddha explained senses and worldly pleasures as disturbances. A cow-herd, who was gazing his cattle nearby, was listening to this. Much impressed, **Nanda**, the cow-herd, asked the Buddha to ordain him as a monk. The Buddha told him to hand over the cattle to their master first. That Nanda did, and then he was allowed into the Saṅgha. He soon attained arhatship.¹³

11 Cullavagga, Vin. (1.5.1-1.5.9; 1.6.1-1.6.9). TND.

12 **Daihadhamma Jātaka** (No. 409). Evidently, Udena had become a follower of the Buddha by that time. In the story, it is said that Bhaddavati, the neglected elephant, saw the Buddha entering the city for alms, fell at his feet and complained about the negligence of the king. Because of that, the Buddha went to Udena's palace to admonish the king.

13 **Dārūkkhandha Sutta**, **Pethama**, Sam.Nik. (34.4.4.4); **Dārūkkhandha Sutta**, **Dutīya**. Sam.Nik. (34.4.4.5).

The sermon given in both the suttas are exactly same. The first one does not mention the name of Kimbila, the second one does. The second one is mentioned to have happened in Kimbila, most probably confused because of Kimbila thera. It seems that both the suttas are one and same.

Vesāli

From Kosambī, the Buddha went to Vesāli.

A poor man of Vesāli had a great desire to offer alms-meal to the Buddha and the Saṅgha. He asked **Kirapatika**, a pious lay-devotee of the Buddha for financial assistance. Kirapatika gladly gave him sufficient money. The Buddha and the monks were invited by the poor. Knowing the donor's poverty, monks took a full meal earlier so that they would have to eat only a little at the poor man's house. They actually consumed very less at the donor's house; and thus, offended the donor. The Buddha, knowing it, made an order to the monks prohibiting such conduct.¹⁴

Sīha was the commander-in-chief of Licchavis of Vesāli at that time. He was a follower of **Nigaṅtha Nātaputta**. In the state assembly he used to hear the greatness of the Buddha discussed by other prominent Licchavis; and wished to see the Buddha himself. He went to Nigaṅtha Nātaputta telling that he wanted to see the Buddha. Nātaputta dissuaded him saying that the Buddha preached inactiveness (*akkijīvādi*) and hence was not worth of visiting. This happened for two times. In the third time, Sīha decided to visit the Buddha of his own without informing Nigaṅtha Nātaputta, his spiritual teacher. One afternoon, he went to Kutāgārasālā of Mahāvana where the Buddha was staying, accompanied by 500 chariots. The very first question that he asked was whether the Buddha was *akkijīvādi* as was blamed by his rivals. The Buddha told him that he was an *akkijīvādi* as far as doing wrong acts are concerned, otherwise he was *kkijīvādi*. He then explained his view of life. In the conversation, Sīha found out that the Buddha had been accused falsely of preaching wrong doctrines by his opponents. Impressed, he declared himself as a follower of the Buddha. Surprising to him, the Buddha asked Sīha to think thoroughly before accepting his preachings. Sīha got more influenced. Further to his astonishment, the Buddha told him to continue his alms to nigaṅthas as well. The generosity of the Buddha made Sīha a deep follower of the Buddha, because earlier he was being dissuaded by the rivals of the Buddha saying that the Buddha asked for alms only for his monks and not to others. Sīha attained *sotāpanna*.

Sīha invited the Buddha and the Saṅgha for a meal at his house next day. One of the recipe was made out of meat. Next day, when the Buddha went for food to Sīha's house, the nigaṅthas went around the streets yelling that Sīha had killed a large animal to feed the Buddha; and that the Buddha was accepting it. It was being informed to Sīha by one of his friends, but Sīha denied it and said the nigaṅthas had been accusing the Buddha surreptitiously again and again. After the meal, the Buddha went back to Kutāgārasālā. Over there, the Buddha formulated a rule that no monk should eat meat of an animal which was killed in

14 Vin. (not traceable); DPPN (I, pg. 606). Probably occurred before the Buddha made a rule of consuming only one meal a day.

order to feed him. Clarifying it further, the Buddha said that monks could consume meat that he has not seen as being killed for himself, that has not been heard as being killed for himself; and that has not been doubted as being killed for himself.¹⁵ The Buddha further said that he had been accused by nigañṭhas like that in previous birth as well, and told the monks the past story.¹⁶

Sumsumāragiri

From Vesālī, the Buddha went to Sumsumāragiri once again.

Nakulapitā visited the Buddha at Bhesakalāvana where the latter was staying, and asked him for a suitable sermon for an aged old man like him who was approaching the death. The Buddha told him that even if the physical body was aged, he should try to keep his mind energetic. From there, Nakulapitā went to **Sāriputta** and mentioned about the sermon the Buddha had preached to him. Then Sāriputta explained him what the Buddha meant by that.¹⁷

In a few days, **Nakulapitā** became grievously ill, and even the physicians had given up their hopes. **Nakulamātā**, her wife, noticed that her husband was impatient with anxiety. She assured him that there was no need for anxiety on his part, either on behalf of her or his children; and that he would continue to cultivate devotion to the Buddha, who was staying at Bhesakalāvana at that time. She spoke with such confidence that Nakulapitā regained his serenity of mind and grew well. Shortly after, he visited the Buddha and informed about his illness. The Buddha congratulated him for having such an excellent wife.¹⁸

A few days later, **Nakulapitā** revisited the Buddha at Bhesakalāvana and asked him how come some people could achieve nibbāna in the same life and other could not.

15 Vin. (6.4.8-6.4.9): **Sīha Sutta**, *Atthaka Nipāta*, *Ang.Nik.* The account given in Vin. is somewhat misleading in that the event seems to have occurred in the last vassa of the Buddha. This can not be the case since Nigañṭha Nālaputta had expired by that time. In fact the event does not seem to be of later period because we find Sīha visiting the Buddha again as his disciple. Neither was Sīha the last follower of Nigañṭha Nālaputta who was converted by the Buddha. He had become the disciple of the Buddha before Upālī Gahapati did. The event has been placed in the thirteenth vassa in BC, and the author does not see any reason to deny that.

16 **Tetovāda Jātaka** (No. 246).

17 **Nakulapitā Sutta**, *Sam.Nik.* (21.1.1.1). Evidently occurred after Nakulapitā had turned out to be a follower of the Buddha. Since he was quite old when he met the Buddha for the first time (he was of an age old enough to have a son of the age of the Buddha), the event could not have happened very late in the life of the Buddha.

18 **Nakulapitā Sutta**, *Chakka Nipāta*, *Ang.Nik.* The event occurred while the Buddha was at Bhesakalāvana and Nakulapitā had become very old.

"The reason is the grasping", replied the Buddha, and then explained the reason in detail.¹⁹

Later, **Nakulamātā** visited the Buddha in **Bhesakalāvana**. The Buddha explained her that a woman (wife) with eight characteristics features attains a good life after death - 1) she respects her husband; 2) respects those respected by her husband; 3) works skillfully; 4) administers slaves efficiently; 5) saves money earned by her husband; 6) follows the Buddha's teachings; 7) follows the Five Precepts; and 8) gives charity.²⁰

Sāvathī

From there, the Buddha went to Sāvathī.

Jāṇussoṇī, an imminent, wealthy, and well-famed *mahāsāla* brahmin of Sāvathī, was a chaplain of Pāsenadi. Every six months, he used to go around the city exhibiting his prosperity, wearing white garments and riding a white chariot with white horses. In one such occasion, he met **Pilotika** paribbājaka. Pilotika was young and of golden color. He was from **Vacchāyana** clan. He was a great admirer of the Buddha and was, at that time, returning back from Jetavana after meeting the Buddha. Jāṇussoṇī talked with him after listening to the praises of the Buddha from him, and asked him to explain about the wisdom of the Buddha. Pilotika elucidated him that he was convinced about the Buddha's wisdom by looking at his footprints, just as an expert elephant-tracer tracks a large elephant by looking at broad footprints of the elephant. He added that the Buddha could convert and convince any sort of person who met him. Jāṇussoṇī had a great desire to see the Buddha. He went to Jetavana and reported the views of Pilotika. The Buddha explained that such footprints might be misleading and described the true characteristics features of the Buddha. He added that a person seeking for the goal of life should make further discoveries till his mind was free from all bonds, and detailed him the Buddha's philosophy of the life. Jāṇussoṇī declared himself as a follower of the Buddha from there-after.²¹

19 **Nakulepitā Sutta**, Sam.Nik. (34.3.3.8).

Note that the same question was also asked by **Sakka** in Rajagaha (**Sakka Sutta**, Sam.Nik. (34.3.2.5)) and by **Pañcasikha Gaṇḍabhaputta** in Rajagaha (**Pañcasikha Sutta**, Sam.Nik. (34.3.2.9)). Except for the characters and the location, the details of all above suttas are same. Further more, same sutta had been attributed to **Ugga Gahapati** of Vesālī at **Kutagārasāla Mahāvāna** (**Vesālī Sutta**, Sam.Nik. (34.3.3.1)); **Ugga Gahapati** of **Hatthigāma** at **Hatthigāma, Vajji** (**Vajji Sutta**, Sam.Nik. (34.3.3.2)); and **Upālī Gahapati** at **Pāvārika-Ambavana, Nālandā** (**Nālandā Sutta**, Sam.Nik. (34.3.3.3)).

20 **Nakulamātā Sutta**, **Atthaka Nipāta**, Ang.Nik.

21 **Culle-Hatthipadopama Sutta**, Maj.Nik. (1.3.7). This is the first meeting of Jāṇussoṇī with the Buddha since we find Jāṇussoṇī longing to meet the Buddha after being impressed by the praises made by Pilotika. Various other meetings of Jāṇussoṇī with the Buddha are found in Pāli literature; and at the end of each meeting we find Jāṇussoṇī declaring himself the follower of the Buddha! As far as chronological meetings of Jāṇussoṇī with the Buddha is concerned, the author has followed BKB (II, pg. 249).

Some villagers once came to Jetavana and offered a huge quantity of meal-cakes for monks. The excess amount of meal-cakes were decided to be saved for those monks who had gone to villages. This was done. But a *sāmañera* of Sāriputta arrived very late. By that time the people had made Sāriputta to consume *sāmañera*'s share of the meal-cakes as well. The *sāmañera* was much disappointed. Sāriputta immediately vowed never again to touch meal-cakes. When reported, the Buddha said that Sāriputta would never return to anything which he had once renounced; and related a past story of Sāriputta.²²

A wicked minister of Pasenadi made a secret arrangement with dacoits to rob a village. He went the village and took all the villagers to a forest with certain pretense. Meanwhile the robbers robbed the whole of the emptied village. Half of the booty was later handed over to the minister. However, the treachery was revealed later on. King Pasenadi penalized the minister and replaced his post with another person. Afterwards, the king went to tell the event to the Buddha in Jetavana; and the Buddha told him that the ex-minister had behaved like such in one of his previous births as well.²³

Rajagaha

From Sāvatti, the Buddha went to Rajagaha. He stayed at Veluvana.

In a festival day, the Buddha entered the city of Rajagaha, along with other monks, for alms. On the way, they met 500 youths going to a pleasure garden carrying pan-cakes, which they did not offer to the Buddha. The Buddha stepped forward and rested under a tree. After a while Mahā-Kassapa therā appeared in the scene, and the youths offered their pan-cakes to him. Mahā-Kassapa then told them that his teacher, the Buddha, was resting under a tree over there. They then offered the pan-cakes to the Buddha and his follower monks. Explaining the situation, the Buddha praised the majesty of Mahā-Kassapa and said, "He who is endowed with virtue and insight, is established in the Dhamma, has realized the truths and fulfills his own duties, is loved by all men."²⁴

22 *Vivekanta Jātaka* (No. 69). ThD.

23 *Kharassara Jātaka* (No. 79). TND.

24 *Pañcasalāḍḍāka Vatthu*, Dhammapada (16.7, vs. 217). TND.

The event is also given in *Visuddhi Magga* (II, pg. 28), where the donors are described as maidens, and that Mahā-Kassapa himself took the alms he obtained to the Buddha. This account seems more reliable than the one given in *Dhammapada*.

Later, when **Mahā-Kassapa** was visiting a village named **Pāḍiyattha (Pāṇiyattha)**, a wealthy brahmin called **Jotidāsa** saw the thera, entertain the thera and requested the thera to preach. Jotidāsa then constructed a vihāra for the thera.²⁵

A fire-worshipper and forest dweller brahmin of Rajagaha, called **Nahātakamuni**, once listened to the Buddha, entered the Saṅgha and soon attained arhatship.²⁶

Sāvathi

From there, the Buddha went back to Sāvathi.

King **Pasenadi** was a glutton. One day, he went to Jetavana to listen to the Buddha after a very heavy meal of one quarter basket of rice with meat curry. He felt so drowsy that he went on nodding during the sermon. The Buddha noted that and said, "The stupid one, who is lazy, gluttonous and drowsy, who just sprawls like a well-fed pig, is subject to worst future."²⁷

The Buddha again said in verse, "One who is mindful and who knows how much to eat, suffers less." Pasenadi immediately ordered his nephew **Sudassana** to remember the verse and recite it whenever he took a meal. With the practice of listening to the verse spoken by the Buddha, recited by his nephew during his meal time, the king was actually able to consume less and less. After a few days, he consumed only the one sixteenth part of the original quantity he was taking before. The king became healthier and well-built.²⁸ He then went to Jetavana and informed the Buddha about the improvement of his health. The Buddha said, "Health is the greatest gift, contentment is the greatest wealth, a trusted friend is the best relative, and nibbāna is the greatest bliss."²⁹

Nandā therī, commonly known as **Janapada-Kalyāṇī-Nandā**, also called **Rūpanandā**, the elder sister of the Buddha, was so beautiful that she was intoxicated with her own beauty. She did not go to the Buddha fearing that the Buddha would rebuke her beauty. Occasional sermons passed to her by **Pajāpati Gotamī** had been

25 Theragāthā (Jotidāsa, No. 132) and its commentary. This event happened before Jotidāsa entered the Order.

Pāḍiyattha might be a village of Magadha, though specific mention is not found anywhere, as we find Mahā-Kassapa most of the time living in and around Rajagaha. The incident is noteworthy, since Mahā-Kassapa had been defined as a thera following 13 dhutaṅgas, i.e. always sleeping underneath a tree and never sleeping in a vihāra; and we find a vihāra being constructed for him in this event.

26 Theragāthā (Nahātakamuni, No. 220). TND.

27 **Pasenadi-Kosala Vatthu**, Dhammapada (23.4, vs. 325). TND.

28 **Donapāka Sutta**, Sam.Nik. (3.2.3). TND.

29 **Pasenadi-Kosala Vatthu**, Dhammapada (16.6, vs. 204).

in vain.³⁰ She did not even go to listen to the fortnightly sermons in the vihāra, rather used to send somebody else in her place. Knowing that the Buddha declared that a therī had to attain personally in such occasions.³¹

Because of the new rule, Nandā was forced to go herself.³² Thus Nandā went to Jetavana and listened to the Buddha. In the assembly, the Buddha created a beautiful girl of sixteen with his supernatural power, fanning him. The girl was visible only to Nandā in the audience. Nandā had a good look at the girl and liked her very much. She even felt sorry for not visiting the Buddha before who had such beautiful disciples around. But gradually, the girl turned up to a grown-up lady, then into an old woman and finally she died, her body bloated and decayed - all right in front of Nandā's eyes.³³ Witnessing the event, Nandā realized that all beautiful things will perish eventually. The Buddha then gave sermons about the impermanence of nature. The Buddha said, "Behold the decaying potentiality of this body. Observe the nothingness in this materialistic world."³⁴ Nandā became a *sotāpanna*. The Buddha proceeded, "This body is built up of bones, covered with flesh and blood. Within this dwell decay and death, pride and detraction. The body is full of impurities which, when death, nobody cares. A wise understands it and reflects on it's worthlessness."³⁵ Nandā attained arhatship. She then expressed, "As advised by the Buddha, I have concentrated on the body. I am now enjoying the life of nibbāna."³⁶ She was later declared as the foremost therī in power of meditation.^{37 38}

30 Therī Apadāna (BKSaC, pg. 436).

31 Vijaya Sutte, Sutta Nipāta (1.11), and its commentary. (see BKSaC, I, pg. 414).

32 Ang.Nik. Athakatha (BKSaC, I, pg. 417). Dhammapada and other accounts say that Nandā was later got impressed by the praises made by others about the Buddha's sermons and she decided to listen to that herself. Then she went to the Buddha.

33 Therī Apadāna has shown a different approach:

The Buddha created an image of a beautiful girl. Nandā asked her about her introduction. She asked Nandā to allow her to sleep on her lap for a moment. She slept on the lap of Nandā. A spider fell on the forehead of the sleeping beauty. Immediately a swelling appeared which got worst and worst with time. Her body started to decay and shrink. She cried out of pain. Nandā witnessed the entire event.

34 Dhammapada (11.5).

35 Vijaya Sutta, Sutta Nipāta, (I.11); Therīgāthā (Sundarī Nandā, No. 41, vs. 82-84); Janapada-Kalyāñji-Rūpa-Nandā Therī Vatthu, Dhammapada (11.5, vs. 150)

36 Therīgāthā (Sundarī Nandā, No. 41, vs. 85-86).

37 Etadagga Vagga, Ekaka Nipāta, Ang.Nik.

38 The story of Nandā is reported in Dhammapada (11.5); Therīgāthā (Sundarī Nandā, No. 41); Vijaya Sutta, Sutta Nipāta (1.11); Therī Apadāna.

Nandā has been called Janapada-Kalyāñji (Jāḷaka Nidāna Kathā), Rūpa Nandā (Dhammapada), and Sundarī Nandā (Therīgāthā). However in certain places, she had been confused with Abhirūpa Nandā, the daughter of Khemaka of Kapilavatthu.

The story of conversion is exactly similar for both the Nandās. Khemā therī was also converted in the same manner.

The event should have happened while Nandā was still relatively young and beautiful. Even at this period, she is over 48.

Once **Rāhula** visited the Buddha and asked him how to get rid of self-pride. The Buddha told him to get rid of 'I' and 'mine' and that it was the right insight.³⁹

As usual, once the Buddha asked **Rāhula**, "Do you disobey Sāriputta, you teacher?". "No," Rāhula replied. The Buddha said, "You have left the world to conquer the sufferings. For the purpose, do not forget to associate with good friends, do not get attached to any subject, be mindful about sensuous pleasures, get freed from all evil tendencies, and fill it with thoughts of renunciation."⁴⁰

When the Buddha was at Jetavana, he was visited by thirty aged monks who had entered the Saṅgha five years back after listening to the Buddha's sermons. They had to come to Jetavana to ask permission from the Buddha to let them practice hard for the attainment in a remote place. The Buddha told them to see **Sāriputta**. Sāriputta, on his turn, send his novice **Saṅkicca** along with them. The thirty monks, accompanied by Saṅkicca *sāmañera*, left Sāvatti. After a journey of 120 leagues, they arrived at a big village with a thousand families. The villager asked them to stay and spend the forthcoming vassa in their village, promising to provide them with all necessities. The monks agreed. The monks made their internal rule that they would live separately and would try their best for attainment. They decided to meet only for meal in the morning and to pay homage to the eldest one in the evening; if any of them were to fall ill, he should strike a bell. Everybody acted accordingly.⁴¹

The courtesan of Vesālī, **Vimalā**, who once tried to entice Moggallāna therā and who had turned out to be a lay-devotee,⁴² entered the Saṅgha and attained arhatship after a great effort. She then said, "I was proud of my body, used to trap men and indulged them in sensuous pleasures. Now I am living the life of a peaceful therī, attaining nibbāna."⁴³

A lad of a wealthy banker of Sāvatti once noticed people going to Jetavana with garlands in their hands on the streets through his window. Being curious, he also went there and listened to the Buddha's preachings. After the sermon, he decided to

39 **Anusaya Sutta**, Sam.Nik. (17.2.11). It was discoursed while Rāhula was not an arhat. It should be noted that **Apagala Sutta**, Sam.Nik. (17.2.12) is very much similar to this one, and seems to be one and same.

40 **Rāhula Sutta**, Sutta Nipāta. (2.11) The Buddha used to tell this sermon to Rāhula again and again, Atthakathā says. It should have been preached while Rāhula still had not attained arhatship.

41 Dhammapada (6.9). Saṅkicca was still a sāmañera at that time. The event occurred just before the Buddha's vassa in Sāvatti because we find them visiting the Buddha in Jetavana after the vassa period.

In the story, it is said that the Buddha and Sāriputta knew about the forthcoming danger to those monks and hence sent Saṅkicca along with them, who they knew, could save them from danger.

42 See vassa 4

43 Therīgāthā (**Vimalā**, No. 39, vs. 72-76.)TND. PND.

enter the Saṅgha. He was able to get permission to leave the world from his parents only after a week-long hunger strike. Finally, he succeeded in joining the Saṅgha.⁴⁴

At that time, the naked ascetics (*ājivaka*) dwelling behind Jetavana vihāra used to practice various austerities. They used to sleep on thorn beds, worshipped fire, lived as bats, and so on. Some curious monks went to ask the Buddha in Jetavana whether such practices were fruitful or not. The Buddha denied any benefit in such practices and told past stories as examples.⁴⁵

Sānu was a boy of seven⁴⁶ and was son of a house holder of Sāvathī. His father had already entered the Order. Sānu's mother took the boy with him and admitted him into the Order as a *sāmañera*. Soon, he proved to be a learned and disciplinary pupil.⁴⁷

Sattarasavaggi monks, a group of seventeen monks, were cleaning up a building in Jetavana vihāra complex with an intention of spending vassa over there. The followers of **Chabbaggiya** did not like that and ordered the group of seventeen monks to evacuate the place for their sake. Chabbaggiya claimed that the place should be offered to them because vihāra was a common property of the Order and because they were senior to them. The group of seventeen replied that it would be very difficult for them to find another place and to clean that up for the vassa. They also invited Chabbaggiya monks to share the place. But quarrelsome Chabbaggiya monks expelled the group of seventeen monks forcefully. They even beat up the younger monks. The group of seventeen monks cried. Other monks who saw the happening, reported to the Buddha in Jetavana. The Buddha laid down the rule that nobody should be expelled from vihāra, which was common to all, with bad intention; and said that whoever did so should be punished. The Buddha said, "All are afraid of the stick. All fear death. Comparing others with oneself, one should neither beat nor kill others."⁴⁸ The Buddha also declared that an accommodation supervisor there should be elected in a vihāra.⁴⁹

44 Sāma Jātaka (No. 540). See vassa 30 for full story.

45 Naṅguttha Jātaka (No. 144); Saṅghava Jātaka (No. 162). TND.

46 Theragāthā Athakathā (DPPN (II, pg. 1095)).

47 Theragāthā (Sānu, No. 44); Sānu Sutta, Sam.Nik. (10.5); Dhammapada (23.5). The event is of relatively earlier origin as we find Sānu becoming a full monk after thirteen years at the age of twenty, and also that he lived for 120 years.

Theragāthā states that he joined the Order after his father had already done so.

See vassa 26 for further detail.

48 Chabbaggiya-bhikkhu Vatthu, Dhammapada (10.1, vs. 129); Chabbaggiya-bhikkhu Vatthu, Dhammapada (10.2, vs. 130).

49 Cullavagga, Vin. (6.4.4). The event should have occurred before a vassa period, most probably before a vassa of the Buddha in Sāvathī. Sattarasavaggiya monks were famed for their childish behaviour. They had entered the Order as quite young members (see vassa 1). It seems that they were still not quite matured during the event, and hence the event probably was not of very late origin.

Once while the Buddha was resting alone in Jetavana, it occurred in his mind that **Rāhula** had become matured enough to understand the deep nature of life. After the lunch, the Buddha took Rāhula to Andhavana and both of them sat under a tree. With a question answer type of conversation, the Buddha was able to convince him the impermanence of each and every part of mind and matter. Listening to the sermon, Rāhula understood the nature thoroughly and attained arhatship.⁵⁰

One day, **Ānanda** therā, while going out for alms, noticed the majesty of **Jāṇussoṇi** during one of his famous half-yearly tours round the city. He was all in white. His chariot was like a divine chariot. Everybody was praising about his white chariot, that was pulled by four white horses, as the best and the most beautiful of all chariots. On returning back to Jetavana, Ānanda told the Buddha about people praising Jāṇussoṇi's chariot. The Buddha told Ānanda that the Noble Eightfold Path is the supreme chariot (*brahma yāna*) in his Dhamma.⁵¹

The Buddha started his fourteenth vassa at Sāvathī.

The event mentioned here is basically from Vin., except for the mention of the name of Jetavana, which is lacking in Vin., but is mentioned in Dhammapāda. The story is some what modified in Dhammapāda (10.1) and Dhammapāda (10.2). Even though Dhammapāda maintains that those are two different stories (hence two suttas in Dhammapāda), but these stories seem to be one and same, not only because the two events are same but also the meaning of the two verses are also similar, and Vin. has mentioned the event only once. Furthermore, if we grant the two stories as different, it is difficult to assume that the Chabbaggiya monks returned back and tried to expel out the younger monks even after the Buddha had laid down necessary rules. The basic difference of the two stories of Dhammapāda is that in the first one, Chabbaggiya monks actually had beaten up the younger monks, and in the second one, they only threatened them, which, according to Dhammapāda, was because the Buddha had already forbidden beating. In both the occasions the Buddha laid down disciplinary rules forbidding monks to beat and threaten others, respectively. On the other hand, according to Vin. source, the Buddha had laid down the rule against expelling of monks in anger from a common vihāra instead.

- 50 **Culla-Rhulovāda Sutta**, Maj.Nik. (3.5.5); **Rāhula Sutta**, Sam.Nik. (34.3.2.8). The event might have occurred very early in the life of the Buddha, as soon as Rāhula matured, but evidently after Mahā-Rhulovāda Sutta.

It is said that millions of Devas were present during the occasion. The style of preaching this sermon very much resembles with that of Anatta-Lakkhana Sutta. Almost all the suttas of Rāhula Samyutta of Sam.Nik. should be related to this sutta, though they have been stated as being asked by Rāhula so that he could meditate and develop in lonely hood. These suttas, which seem to be fragments of Culla-Rhulovāda Sutta, are **Cakkhu Sutta** (17.1.1, 17.2.1); **Rupe Sutta** (17.1.2, 17.2.2); **Viññāṇa Sutta** (17.1.3, 17.2.3); **Samphassa Sutta** (17.1.4, 17.2.4); **Vedanā Sutta** (17.1.5, 17.2.5); **Sañña Sutta** (17.1.6, 17.2.6); **Sañcetanā Sutta** (17.1.7, 17.2.7); **Tañhā Sutta** (17.1.8, 17.2.8); **Dhātu Sutta** (17.1.9, 17.2.9); and **Khanḍha Sutta** (17.1.10, 17.2.10).

- 51 **Brahma Sutta**, Sam.Nik.(43.1.4). Also called **Brāhmaṇa Sutta**.

Vassa Fourteen (Sāvathī)

Sāvathī

One day while residing at Jetavana, in an assembly of monks, the Buddha declared that monks should take only one meal a day and that in the morning. The Buddha said that he was passing the rule since one meal a day was beneficial in many aspects as shown by his experiences. One of the monks, **Bhaddāli** thera, protested and refused to obey the rule. The Buddha tried to convince him, but in vain. Other monks, however, excepted the new rule of pertaining to only one meal a day.¹

Once the Buddha told **Anāthapiṇḍika**, who was visiting him, that those who donated food were actually giving four things to the receiver, namely, life, beauty (health), happiness and strength.² The sermon was later preached to an assembly of the monks.³

On a fasting day, **Jāṅussoṇī** visited the Buddha after necessary practices of the fasting. When asked by the Buddha, Jāṅussoṇī said that the day was a festival day of brahmins; and they observed *paccorohani* ('spiritual coming down again') ceremony during which they used to bathe, to fast and to perform a fire-worshipping during the night chanting mantras; and asked the Buddha whether corresponding ritual was available in the Dhamma or not. The Buddha answered him that his followers instead observed practices to eradicate wrong views, wrong determinations, wrong speech, wrong deeds, wrong livelihood, wrong efforts, wrong mindfulness, wrong concentration, wrong knowledge and wrong emancipation.⁴ The Buddha further

- 1 **Bhaddāli Sutta**, Maj.Nik. (2.2.5). The event occurred when the Buddha was passing his vassa in Jetavana. Since the rule seemed to be an old one as shown by various events relating to one-meal theory, the author has included it in the very first vassa the Buddha had spent in Jetavana. The details of the Sutta clearly shows that it should have happened in early period of the vassa. Bhaddāli Sutta does not categorically state that the monks should not eat after noon, it merely state about a meal a day. That monks should not take a meal after noon (i.e. not to consume in the evening) is stated in **Kitāgiri Sutta**, Maj.Nik. (2.2.10).
- 2 **Sudatta Sutta**, Catukka Nipāta, Ang.Nik. TND
- 3 **Bhojana Sutta**, Catukka Nipāta, Ang.Nik. Probably this is the same occasion that is recorded as **Bhojana Sutta**, Pañcaka Nipāta, Ang.Nik. The latter, however, has palibhāna (ready understanding?) as the fifth one, the rest four being same.
- 4 **Paccorohini Sutta**, **Pathama**, Dasaka Nipāta, Ang.Nik (10.12.7). By that time Jāṅussoṇī seemed to have developed faith in the Buddha, and might have occurred after he had become a follower of the Buddha. But it seems that he still had not given up his traditional culture, and hence, should have occurred relatively earlier.

added that his followers practiced *paccorohini* ceremony by not observing killing, stealing, sensuous misdeeds, falsehood, talk-behinds, harsh speech, nonsense talks, greediness, enviousness and wrong views.⁵ Jānuṣsoṇī assented it. Latter the sermons were preached by the Buddha to the assembly of the monks.⁶

A reactionist brahmin of Sāvatti, **Paccanīkasāta**, who used to find delight in opposing everything that anybody else said, visited the Buddha and asked him to give a doctrine. Knowing his nature, the Buddha refused to preach him saying that it was waste of time to teach a person who was full of corruption and hostility in the heart. The brahmin got impressed by the Buddha's far-sightedness and practicality, and declared himself the follower of the Buddha.⁷

Once in Jetavana, after the meal time, the monks were gossiping about king Bimbisāra of Magadha and king Pasenadi of Kosala by comparing their wealth, might and empire. Afterwards the Buddha noticed the gathering and told them that it was not suitable for them to spend their time in such nonsense. "When you gather, either discuss about the Dhamma or observe meaningful silence (*ariya mona*)," said the Buddha.⁸

Most of the tradesmen of that period used to promise to sacrifice animals to the gods before going for trading to distant places, asking for safety in the travel in return. After the trading was successful, they actually sacrificed animals to gods to fulfill their promises. Some curious monks went to the Buddha in Jetavana and asked whether such practices were meaningful. The Buddha protested such culture and traditions, and told a past story showing fruitlessness, and harms, in such activities.⁹

Naṅgalakula therā was a peculiar monk of Sāvatti. He used to go to a particular tree near the vihāra at an interval of every three or four days; and if questioned by other monks, he used to reply that he went there to his teacher. Naṅgalakula was previously a very poor farmer, who had entered the Saṅgha following an advice of a therā visiting in his field, after leaving his plough and old clothes in a tree not far from the vihāra. As a therā, whenever he had an internal urge to leave the life of a monk and to return back to his homely life, he used to go to that tree, and looking at the plough and the rags, tried to convince himself that he should not leave the meaningful monastic life that he was having. One day, he attained arhatship and he never got any discontent with his life as a therā; and hence, he dropped his usual visit

5 **Brāhmaṇa-Paccorohini Sutta**, Dasaka Nipāta, Ang.Nik. (10.17.1).

6 **Paccorohini-Sutta**, Duttiya, Atthaka Nipāta, Ang.Nik. (10.12.8); **Ariya-Paccorohini Sutta**, Dasaka Nipāta, Ang.Nik. (10.17.2). TND. PND.

7 **Paccanika Sutta**, Sam.Nik. (7.2.6). TND.

8 **Udāna (2.2)**. TND.

9 **Āyācītibhadda Jātaka** (No. 19). ThD.

to the tree. When asked by his fellow monks, he said that he did not have to visit the teacher any more as he had attained the goal of life. Not believing his statement, the monks went to the Buddha in Jetavana to inform about Naṅgalakula's boasting. The Buddha not only confirmed about his arhatship but also praised him for his self-admonition. The Buddha said, "One lives in peace if he examines himself, guards himself, and is mindful. One indeed is own's one refuge. How could anybody else be own's refuge? Own indeed is own's own haven. Look after yourself as a horse dealer looks after a noble horse."¹⁰

Once a brahmin visited the Buddha and explained his view that neither there was "self doing" nor "other's doing". The Buddha got surprised with such a view and explained him how wrong he was, telling him that every act has a beginning and a beginner, and hence there definitely are "self doing" and "other's doing".¹¹

Mahānāma thera, who was a brahmin of Sāvatti who had entered the Saṅgha after listening to the Buddha, was dwelling at **Nesādaka** hill at that time. He was always mentally disturbed. Unable to prevent the rising of evil thoughts, he got so disgusted with himself that he decided to commit suicide. But as he was to jump down from the cliff, he abandoned the idea thinking, "I will miss this beautiful hill, if I do it." Later with extra effort, he attained arhatship.¹²

A landowner of Sāvatti was returning back from home town with his wife after collecting debt from a village. They had left the collected amount at a friend's house thinking that they would recollect it later. On the way they came across a mountain and out of a sudden the wife asked her husband whether he would give her anything in case the mountain turn out to be of gold. "No, I won't," replied the husband, thus hurting his wife's feelings. In Sāvatti, while passing by Jetavana, the wife went inside the vihāra to drink water. She met the Buddha sitting nearby. The Buddha asked her how she was doing. In reply, the woman reiterated the event. The Buddha consoled her saying that her husband had not realized her true merits and hence was saying so. The Buddha then told her a similar happening in their past life.¹³

In an assembly of the monks, the Buddha said that women with five qualities attract men, namely, beauty, wealth, morality, vigorosity and fertility; and same qualities apply for men who attract women.¹⁴ The Buddha added, There are five sufferings

10 Naṅgalakula-Thera Vatthu, Dhammapada (25.10, vs. 379-380). TND.

11 Attakāri Sutta, Chakka Nipāta, Ang.Nik. TND. PND.

12 Theragāhā (Mahānāma, No. 115, vs. 115). TND.

13 Saccaja Jātaka (No. 326). TND.

According to the story, the woman, who was already a lay-disciple of the Buddha, seems to have become sotāpanna at the end.

14 **Manāpāmanāpa Sutta**, Sam.Nik. (35.1.1 and 35.1.2). TND. PND.

that are applicable only to a woman. She has to leave her relatives for the husband's house, she is subject to menstruation, she is subject to pregnancy, she has to bear the labor of child-birth, and she has to serve her husband.¹⁵ "A woman with wrong mental attitudes in the morning, in the afternoon, and in the evening, will go to purgatory", the Buddha said.¹⁶

Afterwards, **Anuruddha** then visited the Buddha and asked what sort of women were born in purgatory. The Buddha replied, "One without respect, without shame, without fear for doing evil deeds, with anger, and one who is foolish, will go to purgatory.¹⁷ ... one who is jealous,¹⁸ ... one who is envious,¹⁹ one who is miser,²⁰ ... one who is an adulteress²¹ ... on with bad characters²² ... one who is illiterate²³ ... one who is idle²⁴ ... one who is dull-witted²⁵ ... and one who does not observe the Five Precepts²⁶ will go to purgatory." The Buddha further added, "One with respect, with shame, with fear for doing evil deeds, with no anger and one who is wise, will go to heaven.²⁷ ... one who is not jealous,²⁸ ... one who is not envious,²⁹ ... one who is not miser,³⁰ ... one who is not an adulteress³¹ ... one with good characters³² ... on who is learned³³ ... one who is laborious³⁴ ... one who is sharp³⁵ ... and one who observes the Five Precept³⁶ will go to heaven."³⁷

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- 15 **Āvenaka Sutta**, Sam.Nik. (35.1.3). This sutta has been placed immediately after Manāpāmanāpa Sutta in the source.
- 16 **Tīhi Sutta**, Sam.Nik. (35.1.4). It has been grouped with Āvenaka Sutta in the source.
- 17 **Kodhana Sutta** (35.1.5), Sam.Nik.
- 18 **Upānāhi Sutta** (35.1.6), Sam.Nik.
- 19 **Issukī Sutta** (35.1.7), Sam.Nik.
- 20 **Maccharī Sutta** (35.1.8), Sam.Nik.
- 21 **Ālīcārī Sutta** (35.1.9), Sam.Nik.
- 22 **Dussīla Sutta** (35.1.10), Sam.Nik.
- 23 **Appassuta Sutta** (35.1.11), Sam.Nik.
- 24 **Kūṣīta Sutta** (35.1.12), Sam.Nik.
- 25 **Muthassatī Sutta** (35.1.13), Sam.Nik.
- 26 **Pañcavera Sutta** (35.1.14), Sam.Nik.
- 27 **Akodhana Sutta** (35.2.1), Sam.Nik.
- 28 **Anupanāhi Sutta** (35.2.2), Sam.Nik.
- 29 **Anissukī Sutta** (35.2.3), Sam.Nik.
- 30 **Amaccharī Sutta** (35.2.4), Sam.Nik.
- 31 **Anālīcārī Sutta** (35.2.5), Sam.Nik.
- 32 **Sīlavā Sutta** (35.2.6), Sam.Nik.
- 33 **Bāhusutta Sutta** (35.2.7), Sam.Nik.
- 34 **Viriya Sutta** (35.2.8), Sam.Nik.
- 35 **Satī Sutta** (35.2.9), Sam.Nik.
- 36 **Pañca-sīla Sutta** (35.2.10), Sam.Nik.

A land lord of Sāvatti, once, heard the Buddha preaching. He entered the Saṅgha and became known as **Kulla** therā. He could not, however, develop concentration because of sexual desire that kept on arising in his mind. The Buddha instructed him to meditate in a charnel field. There he saw a rotten death body of a girl being consumed by various species of insects and worms. Concentrating on the same, he attained arhatship, and expressed, "Only fools find pleasure in human body which is in fact a vessel of filth."³⁸

Sangārava brahmin of Sāvatti, a former friend of Ānanda therā, was a bath-ritualist. One day, Ānanda felt that he should try to bring Sangārava to the right path. After the alms, Ānanda went to the Buddha and requested him to visit Saṅgārava's residence. Next day, the Buddha went to Saṅgārava's house where he was duely welcomed. There the Buddha asked him whether he believed in washing away of sins by bathing. "Yes !" replied Sangārava, "Hence I go for bathing twice a day, once in the morning and once in the evening." The Buddha said, "The Dhamma is a pond, good manner is the bank of it. The wise praise these, since one can attain the goal of life in these without getting wet." Impressed by the sermon, Sangārava of Sāvatti declared himself a follower of the Buddha.³⁹

Jāṇussoṇī brahmin revisited the Buddha and said that, in his opinion, offerings should be given to *tevijja* brahmins, those who were pure by cast, those who knew three Vedas, and so on. The Buddha said, "The meaning of *tevijja* is different in my opinion. One who can know the past, one who has divine eyes to see the truth of nature, and one who has realized the Law of Causation, is a *tevijja* person, a person with three knowledge." Jāṇussoṇī admitted the Buddha's view.⁴⁰

Brahmadatta therā, one day, was going round for alms when a brahmin abused him heavily. He kept silent. When abusing went beyond the limit, people around started to condemn the brahmin. The therā then stopped them and preached, "One who gets angry with an angered person does his own harm. One who keeps down his temper when the other is angry does well to both the parties."⁴¹ The brahmin who was abusing the therā was much moved and entered the Saṅgha under Brahmadatta. The

37 All of these suttas have been grouped together since not only for the reason that they differ only in minor detail, but also they were all preached to Anuruddha. TND. PND. All of these suttas are after Tīhi Sutta in the source, one after another.

38 Theragāthā (Kulla, No. 213, vs. 394-398). TND.

39 Saṅgārava Sutta, Sam.Nik. (7.2.11). TND.

40 Jāṇussoṇī Sutta, Tika Nipāta, Ang.Nik. (page 170 in part I). It might have occurred in Sāvatti since Jāṇussoṇī dwell there. Note that exactly same discussion has occurred between Tikañña brahmin and the Buddha in Tikañña Sutta, Tika Nipāta, Ang. Nik. (just prior to above sutta); but even so the two events may be different and the two brahmins had similar view about *tevijja*.

41 Theragāthā (Brahmadatta, No. 221, vs. 442-445).

thera then told his new pupil, "If your mind is out of control, try to control it as one controls newly matured paddy from pests."⁴²

As the end of the vassa was approaching, the monks got more involved in preparation of the robes for the Buddha for his journey. **Bhaddāli** thera, who had disobeyed the Buddha's rule of taking a single meal a day, visited the monks engaged in robe preparation. Those monks advised Bhaddāli to listen to the Buddha. From there, Bhaddāli went to the Buddha and confessed for his ignorance and sought forgiveness. The Buddha praised his action, and said, "I do not lay down a rule without reason. I have been noticing that you do not listen to my sermons attentively. One who believes the Buddha and follows his instructions will ultimately achieve the goal of life. An *ajāniya* horse, endowed with ten qualities, is regarded as a royal treasure. Similarly a man who has developed the Eight Noble Paths and has right knowledge and right deliverance, becomes the most fertile field to sow the seeds of merit."⁴³

The fourteenth vassa of the Buddha was completed in Sāvatti.

A tradesman, named **Bandhura**, was visiting Sāvatti for business purpose from his hometown **Silavati**. Listening to the Buddha's sermon, he entered into the Saṅgha and soon attained arhatship.⁴⁴

A certain thera had passed his vassa at a remote village. Early in the period of vassa, his cell was burnt down. The lay-disciples of the village, being quite busy with their work, could not rebuild the cell within vassa time. Being shelterless, the monk could not have any spiritual development. Immediately after the vassa, he went to the Buddha in Jetavana and reported the situation. The Buddha chided him for not going elsewhere. To tell him that even animals seek another shelter in case of discomfort, the Buddha told him some past stories.⁴⁵

The Buddha in Jetavana was visited by **Saṅkicca sāmānera** followed by 500 new monks after the vassa. When asked by the Buddha, Saṅkicca reported in detail how he had managed to ordain 500 new monks under him. He said that he, along with

42 Theragāthā (Brahmadatta, No. 221, vs. 446-447). Probably occurred it in Sāvatti as Brahmadatta was the son of king Pasenadi. The event occurred after Brahmadatta had achieved arhatship.

43 **Bhaddāli Sutta**. Maj.Nik., (2.2.5).

44 Theragāthā (**Bandhura**, No. 103, vs. 103). TND.

The story continues saying that he afterwards went back to Silavati and converted the king of Silavati who built him a grand vihāra named **Sudaasana**. Telling that he had no need of any possessions, he handed over the vihāra to other monks and went back to Sāvatti.

45 **Ghatāsana Jātaka** (No. 133); **Sakuṇa Jātaka** (No. 36). The event occurred immediately after the Buddha's vassa in Sāvatti.

thirty aged monks, were spending their vassa in a remote village. A poor man who was living on the earnings of his daughter, was on his way to another village dwelt by another daughter as a famine struck in the village of the daughter supporting him. He came across the monks consuming their meal at the bank of a neighboring river. The monks gave him some food. The poor man then decided to live with them for easy food. However after two months, wishing to see his daughter, he left the monks without a word. While he was traveling through a thick forest, he was captured by a band of 500 robbers who had vowed, seven days back, to offer human sacrifice to the spirit of the forest. Sacrificial fire and the altar was prepared. Seeing that his life was to be deprived of, the poor man offered to provide a victim of higher status than himself. The robbers agreed. He took the robbers to the place where the monks were dwelling. Knowing their habit, he made the robbers to ring the bell and all monks gathered there thinking that somebody had fallen ill. When the chief of robbers declared that he wanted somebody for a sacrifice, each monk offered himself as a victim. Finally, Saṅkicca *sāmañera*, with great difficulty, was able to persuade others to let him go with the robbers. The eldest monk, however, asked the robbers to kill the novice without showing him preparations made for his sacrifice, the novice being a child. The robbers took Saṅkicca with them. When all preparations were ready, the chief robber went to the novice with a deadly sword in his hand. But he was surprised to see the novice meditating without any sign of fear. When asked by the chief robber as to why was he not frightened, Saṅkicca replied that an arhat had no attachments left and hence would not fear. Impressed with his sermons, all 500 robbers entered the Saṅgha under Saṅkicca. It was those 500 new monks that Saṅkicca visited the thirty aged monks; and after taking permission to leave them, went to **Sāriputta**; and finally visited the Buddha in Jetavana. Listening to the achievement of Saṅkicca, the Buddha praised him and addressed to ex-robbers, "Better that living an immoral and evil life for hundred years is to live one day virtuously."⁴⁶

46 Saṅkicca-Sāmañera Vatthu, Dhammapada (8.9, vs. 110). The event should have happened soon after the vassa of the Buddha at Jetavana. Saṅkicca was still a novice. He had passed the vassa with the thirty aged monks in a distant village at the end of which the conversion of the robbers took place.

It is said that the chief robber actually attacked the meditating novice with his sword but the blade of the sword curled up without cutting his flesh. He sluck harder and the sword bent upwards up to the hand grip and not even scratching the novice. Marvelling at this, the robbers knelt down and begged pardon. Then only they asked why the novice was not frightened.

All 500 new monks had been said to attain arhatship after the sermon by the Buddha.

Note that we find similar incident of converting 500 robbers attributed to nephew of Saṅkicca, **Adhimmitta sāmañera**, in Theragāhā (Adhimmitta, No. 248). Even the details of the conversation of the chief robber and the novice are very similar. It is also noteworthy that Dhammapada account itself says that similar event had happened to Adhimmitta, though the story is slightly different, and that the Buddha had pronounced the Dhammapada verses in both the occasions.

Migāra Setthi was a very rich merchant of Sāvatti. He had a son named Puññavaddhana. During rainy season they had gone to Sāketa,⁴⁷ accompanied by king Pasenadi, in order for Puññavaddhana to marry Visākhā, daughter of Dhanāñjaya and granddaughter of Meñdaka, who was dwelling in Sāketa at that time.⁴⁸ After the rainy season, they went back to Sāvatti with Visākhā as a bride. She was warmly welcomed with many different offerings which she distributed to lay-people of Sāvatti. Same night, she went to stable with her friends to look after a mare who just had had a baby.

For a week, there was grand celebration in Sāvatti on the occasion of wedding of Visākhā with Puññavaddhana. On the seventh day, Migāra invited naked ascetics for feast, he being a deep follower of naked ascetics. He invited Visākhā, who herself was a follower of the Buddha, to pay homage to the naked ascetics.

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- 47 It is said in Dhammapada (4.8) that Sāketa was a city made by king Pasenadi in order for the family of Visākhā to live (see vassa 14). But this might not be true as we find several other well known figures inhabiting in that city during the life of the Buddha.
- 48 Visākhā had become sotāpanna at the age of seven (see vassa 4). As to how she became a bride of Sāvatti is given in detail in Dhammapada (4.8) and Ang.Nik. Atthakathā, which is briefed below:

Bimbisāra, the king of Anga-Magadha, had five bankers with limitless wealth (**Meñdaka**, **Jotiya**, **Jatila**, **Puññaka**, **Kākavallya**) in his reign, while **Pasenadi**, king of Kosala, had none. The two kings had marital relations. At Pasenadi's request, Bimbisāra decided to send one of his wealthy bankers to Kosala, and he asked Dhanāñjaya, son of Meñdaka, to live in Kosala. Dhanāñjaya went to dwell in Kosala with his large family including Visākhā. Pasenadi built a city for them to stay, six leagues away from Sāvatti, which later became a famous city by the name of Sāketa.

Migāra was a wealthy man of Sāvatti who was looking for a bride for his son Puññavaddhana who was only willing to marry a girl with five female features (pañca kalyāna guṇa), namely, one with very large hair, with perfect lips, with perfect teeth, with beautiful body color and with ever-freshness in the appearance. The search party looking for a girl with those features arrived at Sāketa on a festival day. They saw Visākhā on her way to take a bath in a lake with her friends. At that moment there was a great shower. Visākhā did not run, in spite of the heavy rain, whereas all other girls ran away for shelter. When Visākhā arrived under the shelter with her usual pace, the members of the search party, who were waiting for her, asked her as to why did not she run. She replied, "Unmarried girls are like goods waiting for sale, they must not be disfigured." She added that four beings do not suit for running, viz., a king, a royal elephant, a monk and a woman. By that time, the search party had witnessed all five female features in Visākhā. Greatly impressed, the search party offered her a bouquet of flowers as a proposal for marriage which she accepted after knowing who they were. They then went to Dhanāñjaya and asked for Visākhā's hand for their master which was accepted.

The marriage was arranged. The groom party, which also included king Pasenadi, arrived in Sāketa. Dhanāñjaya welcomed the king, Migāra, Puññavaddhana and the company, with all honors, attending personally to all details of hospitality. As a present for Visākhā, Dhanāñjaya ordered 500 goldsmiths to prepare the super ornament, **Mahālatā-Pasādhana**. As the rainy season was about to start, Dhanāñjaya persuaded the king and entire groom party to stay at Sāketa as his guests. They accepted that (however, it is difficult to believe that the king stayed at Sāketa for entire rainy season). At the end of the rainy season, the ornament was completed. Visākhā left Sāketa carrying dowry of precious items filled in numerous carts.

She, repulsed by their nudity, refused to pay them homage. The ascetics got upset and demanded Migāra that his daughter-in-law should be sent away. Migāra, however, did not take any action. When they went away, Migāra himself took a good seat and started consuming food in a golden plate. At that time, a monk stood outside the house for alms. Visākhā, who was fanning his father-in-law, move away to a side so that he can see the monk outside. But Migāra continued to eat without caring for the monk. Visākhā then said to the monk, "Pass on, Venerable. My father is consuming putrid stuff." This made Migāra burnt with anger. He commanded Visākhā to leave the house immediately. Visākhā resisted saying that she had been handed over as a bride in a social manner, and hence her guilty should be proved in front of eight judges. Migāra accepted the challenge.

In front of the relatives acting as judges, Migāra charged her for saying that he was eating refuse. Visākhā explained that she did not mean any offense, rather she meant that Migāra was enjoying the result of his good past merits, but not doing any good merit at the present. Migāra then revealed the suspicious act of Visākhā at the night when she was brought into the house. Visākhā explained that she had gone to nurse a mare in the stable who just had had a baby. Finally Migāra said that he had overheard Dhanañjaya telling ten things to Visākhā in Sāketa just before she was farewelled by her parents. They were - 1) not to pass out fire of the house; 2) not to bring in outside fire into the house; 3) to give only to the one who would return; 4) not to give to the one who would not return; 5) to give to him who would return and also to him who would not; 6) to sit happily; 7) to eat happily; 8) to sleep happily; 9) to tend fire; and 10) to honor household deities. All these admonitions were explained by Visākhā with following respective meanings - 1) not to tell shortcomings of the family to outside people; 2) not to tell family members about baseless charges made on them outside; 3) to lend only to the one who would return back; 4) not to lend to one who would not return; 5) to help and to lend the poor; 6) not to sit on a place that might dishonor the honorables of the house; 7) not to eat before the honorables of the house do so; 8) not to sleep before the honorables of the house do so; 9) to treat the honorables of the house as fire; 10) to treat the honorables of the house as gods. Listening to the answers, Migāra became tongueless. Visākhā was declared as not guilty. Visākhā then gave orders to make preparations for her departure to her parents in Sāketa. But Migāra begged her forgiveness, which she granted on the condition that he would invite the Buddha to his home.

Next day, the Buddha and the Saṅgha were invited at Migāra's palace for meal. Knowing that the naked ascetics went there and prevented Migāra from serving food to the Buddha. But they could not dissuade him from going to listen the doctrine preached by the Buddha at the end of the meal. The ascetics were, however, satisfied in drawing a curtain between him and the Buddha. At the end of the discourse, Migāra realized *sotāpanna*. He drew aside the curtain, went to

Visākhā, and said, "From now on, you are now in the position of my mother". Visākhā thus got famed as **Migāramātā**.⁴⁹ He then hurled towards the Buddha, presented himself and declared himself as the follower of the Buddha. He then exclaimed, "My daughter in law has come to my house for my benefit. Now I know to whom I should be offering to". They invited the Buddha and the Saṅgha for a meal next day as well. From there on, the door of that house was always kept open for the monks.⁵⁰

Vārāṇasī

From Sāvathī, the Buddha went to Vārāṇasī.

In a big assembly of monks in Vārāṇasī, the Buddha re-expounded his rule that the monks should have only a morning meal. The Buddha said, "Bhikkhus ! I do not consume food in the evening. This gives one a good health, vigor and happiness. You also should get rid of consuming meal in the evening."⁵¹

Kitāgiri

From Vārāṇasī, the Buddha went to Kitāgiri.

Assaji and **Punabbasu**, two of the six leaders of **Chabbaggiya** monks, were residing at Kitāgiri at that time with their followers. When they were informed that the Buddha had asked monks to live upon a single meal in the morning, they rejected the rule saying that they had no reason to get apart from abundant of food they were obtaining. This was reported to the Buddha. The Buddha fetched them and tried to convince them saying that all his teachings were based on experience and

49 The source says that to show how serious he was about his declaration, he in fact sucked the breasts of his daughter-in-law. He made her a beautiful ornament called **Ghanamattaka** at the cost of one hundred thousand. On the day of presentation of that ornament, Migāra held a special festival in Visākhā's honor and she was made to bath in sixteen pots of perfumed water. Visākhā later had a son, who was also called Migāra. He was the eldest among ten sons and ten daughters she had had (Ang.Nik. Atthakalā). Looking from another angle, she might have been called Migāramātā because of her eldest son.

50 Dhammapada (4.8). The event occurred after a vassa period since Visākhā married immediately after rainy season. As it seems that the Buddha was invited to Migāra's place on or around the eighth day of Visākhā's entry into the house, the event seems to have happened soon after the vassa period. Similarly, the Buddha seems to be spending his vassa at Sāvathī at that time. The fourteenth vassa is the only vassa that the Buddha had spent at Sāvathī before the dedication of Pubbārāma by Visākhā. Visākhā was around sixteen at this time.

51 **Kitāgiri Sutta**, Maj.Nik. (2.2.10). Logically, it should have happened immediately after the vassa when the Buddha had passed out the rule of taking single meal a deal.

The author thinks that this sutta should be viewed in relation with **Bhaddāli Sutta**, Maj.Nik. (2.2.5). The former restricts monks to eat in the evening and the latter tells monks to eat once a day only.

knowledge, and should therefore be followed. They approved the Buddha's view.⁵²

Ichhānaṅgala

From Kitāgiri, the Buddha went to **Ichhānaṅgala**, a brahmin village of Kosala, after journeying through some of the other villages in the same country, followed by 500 monks.⁵³

At that time, famous chaplains of Kosala, including **Caṅki** brahmin of Opasāda village, **Tarukkha** brahmin of Ichhānaṅgala, **Pokkharasāti** of Ukkatthā, **Jāṇussoṇi** of Sāvatti, **Todeyya** of Tudi village, etc., were dwelling in Ichhānaṅgala along with their pupils for the half-yearly conference of brahmins, held alternatively between Ichhānaṅgala and Ukkatthā every half-year.⁵⁴

Vāsettha was a young, rich and intelligent brahmin, and was the chief disciple of **Pokkharasāti**. He had an intimate friend, named **Bhāradvāja**, a young and rich brahmin disciple of **Tarukkha**. They were at Ichhānaṅgala since their teachers were there. One day while returning back from respective teachers, they fell to discussing on the way as to what makes a true brahmin. **Bhāradvāja** insisted that the purity of generation determined a brahmin, and that a person should become brahmin by birth. **Vāsettha**, on the other hand, contended that virtue and moral behavior would make a true brahmin. Unable to convince each other, they decided to go to the Buddha, who, they knew, was staying at Ichhānaṅgala at that time. When approached by them, the Buddha said, "Unlike animals, men do not have morphological differences to be categorized into different castes. Know a person by his profession, not by caste. One who has no attachment, who is dutiful, who has good morale, is a true brahmin. It is not the birth, but deeds, that makes a true brahmin." Both of the brahmin youths, getting convinced, declared themselves as the followers of the Buddha from there onwards.⁵⁵

52 **Kitāgiri Sutta**, Maj.Nik. (2.2.10).

Note that no source mentions that they actually changed their habit later on. Most probably they did not follow the Buddha, if some of the events following are to be observed (e.g. see Yasa Sutta, vassa 14).

53 **Ambattha Sutta**, Dīgha Nikāya, (1.3).

54 Maj.Nik. Althakathā (BKB, I, pg. 282).

55 **Vāsettha Sutta**, Maj.Nik. (2.5.8); **Vāsettha Sutta**, Sutta Nipāta (3.9). It seems that this event happened when the respective teachers of the two youths had not become followers of the Buddha. The event is not of a later origin as we find both of the youths entering the Order later (after 20 years?). According to Buddhaghosa, they visited the Buddha for the first time during this sutta, second during **Tevijja Sutta**, and lastly during **Aggañña Sutta**.

Note that some of the verses uttered by the Buddha in this sutta are quoted in *Brāhmaṇa Vagga* of *Dhammapada*.

Once, the Buddha told the monks that he was going to spend a resting period of three months in Icchānaṅgala forest alone and nobody should disturb him except for the monk who cater the meal to him. The Buddha retired to the forest for three months.

When brahmins of Icchānaṅgala knew that the Buddha was in Icchānaṅgala, they went to the forest where the Buddha was staying in a late night to pay homage to the Buddha with various kinds of offerings and making a big noise. Nāgita there, the personal attendant of the Buddha at that time, was asked by the Buddha about the noise outside. Nāgita told the Buddha that the villagers had come to see him with various offerings. The Buddha, disturbed by noise, said that he no longer need any sort of gain of fame, since he had become free from all those things. As thus, even though Nāgita tried his best to persuade the Buddha to meet the villagers, the Buddha disapproved the idea. The Buddha added that he knew about monks who were lazy, gluttonous, flattery-loving, and so on, whom he never approved.⁵⁶ The Buddha added, "Whosoever consumes food will produce faecal material; whosoever loves will have sorrow and despair; whosoever dwells in *asubha* will neglect sensuous pleasures; whosoever sees impermanence in contact will get free from contacts; and whosoever sees impermanence of attachments will get free from attachments - these five are inevitable."⁵⁷

At the end of the three months in solitude, the Buddha returned back to the monks and told them that should anyone ask how had the Buddha spend his time in solitude, they should reply that he had spent it in *ānāpānasati*, a meditation concentrating on inhaling and exhaling, which is the way noble disciples should live.⁵⁸

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- 56 **Yasa Sutta**, Athaka Nipāta, Ang.Nik.; Nāgita Sutta, Chakka Nipāta, Ang.Nik. Occurred while Nāgita was the personal attendant of the Buddha. The reason for the Buddha to retire in solitude may be the monks who were not very energetic as they should have been, e.g. Chabbaggiya monks who probably did not obey the Buddha's instruction to restrict the diet to one meal a day in Kitāgiri, who have preferred to live on luxurious and abundant food.
- 57 **Nāgita Sutta**, Pañcaka Nipāta, Ang.Nik.
- 58 **Icchānaṅgala Sutta**, Sam.Nik (52.2.1).

The sutta is quite important in the sense that it describes the Buddha as spending his vassa in solitude in the forest. Note that we do not find the Buddha spending his vassa in Icchānaṅgala in the list of vassa places given in Pāli commentaries. The author personally gives priority to this sutta, contained in original Pāli source, and believes that the Buddha in fact had spent a vassa in Icchānaṅgala. Note that Yasa Sutta (Athaka Nipāta), Nāgita Sutta (Pañcaka Nipāta) and Nāgita Sutta (Chakka Nipāta) of Ang.Nik. support that the Buddha was living in solitude away from disturbances. It might even be that the Buddha was spending his seventh vassa in Icchānaṅgala, which is believed to have spent in Devloka, something that is quite hard to believe in present age. However, the author will like to leave this topic to be explored by the scholars, and will continue to base the vassa periods as given in Manorathapurani (Ang.Nik. Athakathā) and Madhurathaviāsini (Buddhavamsa Athakathā). The possibility can also not be ruled out that the Buddha was not spending three months in solitude in Icchānaṅgala at all. He might have spent a couple of days in solitude, and might not necessarily be in a vassa period.

Opasāda (Kosala)

From Icchānaṅgala, the Buddha went to **Opasāda** brahmin village of Kosala, and stayed at **Devavana** forest.

Caṅki brahmin was a very rich, learned and famous brahmin of Kosala country. He was the owner of Opasāda village, which was presented to him by king Pasenadi. One day, when he was taking an afternoon nap on the roof, he suddenly noticed many people going towards Devavana in groups. Being curious, he asked him man for the reason; and he was told about the presence of the Buddha in Devavana. Caṅki immediately send some men to ask the people visiting Devavana to wait for him so that he could also join them. At that moment, there were 500 brahmins from different countries living at Opasāda for certain reason. When they heard that Caṅki was visiting the Buddha, they went to stop him. Despite their protest, Caṅki did visit the Buddha in Devavana.⁵⁹ At that moment, the Buddha was talking with some aged brahmins, and a young but well-learned brahmin of Bhāradvāja clan, named **Kapathika**, was intercepting their conversation again and again. For this, he was rebuked by the Buddha. Caṅki claimed that Kapathika was clever and well-knowledged, and should be allowed to talk. Gaining support from Caṅki, Kapathika had desire to exhibit his knowledge by debating with the Buddha. He then asked the Buddha what he thought about the believe of brahmins that whatever they had been doing were true and right. To this, the Buddha said, "Has any brahmin ever declared that he has completely understood and realized those things? It is like a chain of blind people, none of them seeing himself, merely believing others." The Buddha went on explaining how a man could have faith in truth, then gain enlightenment, and finally attain the truth itself by means of practice and development. Kapathika declared himself as a lay-devotee of the Buddha.⁶⁰

Magadha

From there, the Buddha arrived at Magadha country.

Jenta was a son of a chieftain of a village of Magadha. He always had split mind regarding a monastery life and a household life. He got opportunity to listen to the Buddha who was passing by his village. Making up his mind, he entered the Saṅgha

59 This sort of explanation is common for many other famous brahmins including Kutadanta and Sonadanda. To the author, same or similar series of events (of seeing groups of people visiting the Buddha, asking them to wait for himself, and being protested by 500 brahmins who were there to study under the given brahmin) occurring to so many people seems unlikely.

60 **Caṅki Sutta**, Maj.Nik. (2.5.5). TND.

It seems that Caṅki probably did not became a devotee of the Buddha after the event, though he respected the Buddha.

and soon achieved arhatship. He uttered, "Life is not easier. Hence one should never forget about impermanence."⁶¹

Rajagaha

The Buddha arrived at Rajagaha.

Once while the Buddha was staying at Kalandaka Nivāpa of Veluvana, he had a stomach problem. Ānanda prepared some gruel (*vāgu*) inside vihāra for the Buddha to consume. The Buddha, however, did not approve his action. Then the Buddha assembled the monks and told them that cooking should not be done inside vihāra. He declared that any body who consumed food kept inside and cooked inside and made by own-self should be treated as an offensive action. If any one of the three was not true, then it should be taken as less offensive. If none were true, then there was no offense.⁶²

One day in the evening while the Buddha was staying at Gijjakūta Pabbata, he went to **Kālasilā**, a place in Gijjakūta Pabbata, and found many *nigāñthas* (Jain ascetics) torturing themselves to get freed from the sin they had committed in the past, as being directed by their teacher **Nigāñtha Nātaputta** (Mahāvira). The Buddha asked them whether they knew exactly when had they committed sin in the past, or did they know how much sin had been cleared out by observing self-tortures. They were without tongues. The Buddha told them that whatever had to be achieved, had to be achieved in the present life. The heretics argued that happiness comes from sufferings, and that king Bimbisāra was happier than the Buddha. The Buddha denied it saying that the king could not rest even for a day without peace while the Buddha rests in peace for indefinite time. Finally the heretics had to admit the Buddha.⁶³

Sāriputta then once addressed to an assembly of monks, "A person asks question for one of the five reasons. He asks due to lack of knowledge, or with evil intention, or to defeat in a debate, or to gain more knowledge, or because of anger."⁶⁴

Sāriputta stated that one who had gained morality, meditation and wisdom, could enter into the cessation of perception and feelings, and could also immerse there from. Such a person would at least reborn in heaven, Sāriputta claimed. **Udayī**

61 Theragāhā (**Jenta**, No. 111, vs. 111). TND.

62 Mahāvagga, Vin. (6.3.8). The rule was formulated after the Buddha had arrived to Rajagaha from his journey. At the end of the rule, the Buddha had allowed to cook the food again for own-self. The author accepts that he has not understood this comment. Neither he is certain whether the event occurred after Ānanda had become an attendant of the Buddha or prior to that.

63 This event is mentioned in Culla-Dukkhasakandha Sutta, Maj.Nik. (1.2.4). The event definitely happened in Rajagaha prior to the mentioned sutta, most probably not very earlier than the sutta itself as we find the Buddha mentioning the event in great detail in the sutta.

64 Pañhupucchā Sutta, Pañcaka Nipāta, Ang.Nik. TND. PND.

(Lālundāyī) therā contradicted his view for three times, and nobody supported Sāriputta. Being helpless, Sāriputta sought the help of the Buddha. Sāriputta repeated his statements and Udāyī acted similarly. The Buddha then found out that Udāyī had not understood the statements correctly. The Buddha supported Sāriputta's statements and rebuked Ānanda for not supporting Sāriputta earlier. Afterwards, Ānanda went to Upavāna therā and said that he was too timid to interfere in the debate between Sāriputta and Udāyī. Later in the evening, the Buddha asked Upavāna about the qualities that a monk should possess. Upavāna replied that a therā should have a good manner, should be well-learned, should be well speaking, should be meditating, should have conquered the *āsava*. The Buddha applauded Upavāna and said that a therā is honored because of those qualities and not because of age.⁶⁵

Kapilavathu

From Rajagaha, the Buddha went to Kapilavathu.

While staying at Nirodhārāma of Kapilavathu, the Buddha was visited by Mahānāma Shākya. He confessed that evil thoughts occurred in his mind occasionally though he knew that those were to be avoided. The Buddha explained him that it was because of undiscarded states of consciousness, which could be get rid of through renunciation; and described how he used to have similar states of mind before his enlightenment. The Buddha also told him about the conversation he had with *nigāṇṭhas* at Gijjakūta Pabbata, to whom the Buddha had told that he was far happier than the king Bimbisāra.⁶⁶

Usabha therā was very lazy and used to spend most of his time in gossiping. One day, he dreamt of going around for alms riding on an elephant, wearing a green robe; and then, seeing the people gathered around him, he dismounted from the elephant full of shame. Recollecting this dream, he got filled with anguish at the thought of his own muddle-headedness. Then he tried hard and finally achieved arhatship. Afterwards, he expressed, "I dreamt of alming around on elephant. Stepping from it's back, I had *sañvega*. I attained the goal of life with my energy afterwards."⁶⁷

65 **Nirodha Sutta**, Pañcaka Nipāta, Ang.Nik. PND. This event seems to have happened before Ānanda became personal attendant of the Buddha, as we find him with Sāriputta away from the Buddha in the earlier part of the sūta; and probably he was still unaware of Sāriputta's greatness. Upavāna might be attendant of the Buddha at that time.

66 **Culla-Dukkhaekandha Sutta**, Maj.Nik. (1.2.4). This event evidently occurred after the Buddha had met nigāṇṭhas at Gijjakūta (see vassa 14), and while Bimbisāra was still alive.

67 Theragāthā (Usabha, No. 159, vs. 197-198). TND. The place might be Kapilavathu as Usabha was a Shākyan prince of Kapilavathu.

Khānumata (Magadha)

From Kapilavatthu, the Buddha went back to Magadha. In one of the villages of Magadha, named **Khānumata**, the Buddha stayed at **Ambalattika**. **Kutadanta** was the owner of the village, being presented to him by Bimbisāra on him being a well learned brahmin. Kutadanta was preparing for a great sacrifice, with different animals, 700 in each category, ready for the altar. When the villagers knew that the Buddha had arrived in their village, they rushed to see him. Kutadanta noticed that and thought that he should consult the Buddha, the Enlightened One, to make his sacrifice successful. Kutadanta went to the Buddha and asked him to explain the greatest sacrifice that a person could perform. The Buddha told him the story of a past king who had performed such a sacrificial ceremony without taking life of any animal. "But there is a better sacrifice than that," the Buddha proceeded, and described that a person living a noble life would be performing far better sacrifices. Kutadanta, at the end of sermon, declared himself a disciple of the Buddha and invited the Buddha for a meal next day.⁶⁸

Campā

From there, the Buddha went to Aṅga country. After visiting many different places in Aṅga, the Buddha reached at the capital city, **Campā**, and stayed there at the bank of **Gaggārā** lake.

Sonadanda was a very learned, aged, wise and well respected brahmin of Campā, having royal honor from Bimbisāra. When he noticed groups of people going to see the Buddha, he also had internal urge to meet him. Despite protest from the friends, he went to meet the Buddha. He, however, had internal conflict as to how he should behave with the Buddha.⁶⁹ He was much worried that the Buddha might talk with him in a topic he was not well aware of, causing for his embarrassment. Knowing his thought, the Buddha decided to discuss in a topic well known to Sonadanda. The Buddha asked, "What makes a brahmin?". Happily, Sonadanda answered that a person should have five features to be called a brahmin, namely, birth, knowledge about Vedas, physical appearance, good manner and wisdom. The Buddha asked him whether a person could still be a brahmin if any one of the characters was missing. Sonadanda admitted, one after another, that a person could still be a brahmin without

68 **Kutadanta Sutta**, Digha Nikāya (1.5). TND.

It is said that the Buddha went to Khānumata with 500 monks, and that hundreds of other brahmins tried to stop Kutadanta from visiting the Buddha. Note that this description is same as being described for Caṅki brahmin, Sonadanda brahmin, etc. It is also said that Kutadanta became sotāpanna at the end of the sermon.

The past story of the non-violent sacrifice, **Mehā-Viḍḍa Jātaka**, is however not found in Jātaka Athakathā.

69 The story of Sonadanda's meeting with the Buddha is more or less same as in the cases of Caṅki and Kutadanta brahmins.

good physical appearance, and without knowledge about Vedas, and even without a brahmin birth ! To the answer, many of the brahmins in the assembly protested and said pointed Sonadanda was in fact supporting the view of the Buddha indirectly. In the chaos, the Buddha told the assembly to take the place of Sonadanda in discussion with the Buddha if they think that Sonadanda was wrong. Nobody could dare ! On his part, Sonadanda asked the opponents, "Look at my cousin Āṅgaka. He is well-versed, of better heredity, and the most handsome in the assembly, secondly to the Buddha. Would you accept him as a brahmin if he does homicide or commits any other evil deeds ?" Nobody answered. Sonadanda then concluded that a person could become a brahmin if he had good manner and wisdom., but failed to explain details of good manner and wisdom. The Buddha explained him his view regarding good manner and wisdom. At the end, Sonadanda declared himself as a disciple and invited the Buddha for a meal next day.

Next day, after the meal, Sonadanda asked the Buddha to forgive him that in the presence of other brahmins, he did not make humble obeisance to the Buddha, but merely saluted him, as he was a highly respected brahmin of Campā.⁷⁰

One day, Pessa, an elephant trainer, and Kandaraka paribbājaka visited Gaggārā lake of Campā to meet the Buddha who was staying there. Pessa saluted the Buddha and sat down while Kandaraka, after saluting, remained standing. Kandaraka was very much impressed by the well-disciplined and silent monks gathered around the Buddha, and expressed his admiration of the Buddha's training. The Buddha explained that his disciples follow four *satipathāna*. Pessa then commented that he also followed four *satipathāna* and that it was far more difficult to train men than animals. The Buddha agreed and enumerated four kinds of people in the world - 1) those who torment themselves; 2) those who torment others; 3: those who torment both themselves and others; and 4) those who torment neither. Pessa stated that he respected only the fourth class, and having given reasons, went away though the discussion was incomplete. To the assembly, the Buddha said that Pessa was a man of great understanding and could have achieved more precious knowledge had he stayed longer. At the request of the monks, the Buddha proceeded to describe the differences between four kinds of people.⁷¹

70 **Sonadanda Sutta**, Digha Nikāya (1.4). Athakathā says that Sonadanda was much older and the Buddha was not even like a grandson compared to him. This essentially proves that the event occurred well earlier when the Buddha was relatively younger, but by the time the Buddha had gained sufficient fame. Athakathā says that Sonadanda could not attain any level of fruitation as he did have a big ego of brahminism and a lot of hypocrisy as exemplified by his last remark to the Buddha.

71 **Kandaraka Sutta**, Maj.Nik. (2.1.1) The author has followed Buddha Cariya and has placed the event in this vassa. Pessa seems to be an old disciple of the Buddha as we find him practicing four *satipathāna*.

Vesāli

The Buddha left Campā and arrived at Vesāli.

One day, while the Buddha was taking rest in solitude at Kutāgārasālā of Vesāli, he was visited by a large number of brahmins and also by a Licchavi king named **Mahāli**, commonly known by the name of **Othaddha**, because of his hare-lips.⁷² **Nāgita**, the personal attendant of the Buddha at that time, refused entry to any of them inside the cell where the Buddha was resting. Then the youth novice **Sīha sāmānera**, who had entered the Saṅgha under Nāgita, his maternal uncle, and who was liked by the Buddha, asked Nāgita to permit those people to see the Buddha. Nāgita was fat and lazy, most of his works being done by Sīha. Therefore he could not deny Sīha and asked him to take the permission from the Buddha himself. Sīha went in and reported the Buddha that a large retinue of followers, including Othaddha, had been waiting outside to see him. The Buddha then came out to meet them under a shade. Othaddha then reported the Buddha about his meeting with **Sunakkhatta**⁷³ who claimed that he was able to see heavenly forms but not to hear heavenly sounds in spite of his three years living as a *thera* with the Buddha. Othaddha inquired the Buddha how such ability could be acquired. Though the Buddha explained how such capability could be developed, the Buddha commented that people did not join the Saṅgha to acquire those supernatural powers, but to cause the cessation of sufferings through the Middle Way. Since Othaddha could not understand the Middle Way, him being a strong believer of an internal soul, the Buddha told about his meeting with **Mandissa** paribbājaka and **Jāliya** in Kosambī⁷⁴ to tell him that it was not worthy to remain confused whether the body and the soul are same or different.⁷⁵

Dhamma Digital

Early one morning, the Buddha came out of Kutāgārasālā of Vesāli and went around the city for a walk. As it was too early to go for alms, he decided to visit **Eka-pundarika**, a monastery of paribbājakas, inhabited by **Vacchagotta** paribbājaka. When the Buddha went there, Vacchagotta welcomed him cordially and asked him whether the statement made by the public, that the Buddha was all-knowing and he knew everything happening around all the time, was true or not. The Buddha denied it and said that he rather was *tevija*, i.e. knower of the threefold knowledges - he

72 This Mahāli Licchavi is different from the one who was blind and was a friend of Bandhula Mallā.

73 Dīgha Nikāya *Athakathā* says that Sunakkhatta was once a personal attendant of the Buddha as well, though he stayed in the Order only for three years. (BKRP, I, pg. 404)

74 See Jāliya Sutta (vassa—11).

75 **Mahāli Sutta**, Dīgha Nikāya (1.6). Obviously, this event occurred after Jāliya Sutta and in the third year of Sunakkhatta's entry into the Order.

could know past lives if he wished, he possessed divine eyes, and he had comprehensive knowledge of destructing evil deeds.⁷⁶

One day, **Vacchagotta** paribbājaka visited the Buddha and asked whether it was true that he discouraged giving alms to those other than his own followers. The Buddha replied, "Even residue from cups thrown into a sewer to feed the creatures living there are source of merit. How can I discourage anybody giving alms to a man? However, I do say that giving alms to good people is more worthy than giving it to evil ones."⁷⁷

Āpaṇa (Angutarāpa)

From Vesālī, the Buddha went to **Āpaṇa**, a city in **Angutarāpa** country.

Udāyī therā (**Mahā-Udāyī**) was also residing at **Āpaṇa**. He had not, however followed the rule formulated by the Buddha that the monks should eat only a single meal a day. He once went for alms in a dark night. A woman washing her utensils saw the therā in the lightening and got frightened thinking that he was a ghost. The therā revealed his identity. The woman abused him for frightening her. Afterwards, **Udāyī** found lot of trouble in going around for alms in darkness and stopped taking meals out of hours as ruled out by the Buddha.

On that day, **Udāyī** was meditating alone. It occurred in his mind that whatever the Buddha had ruled out was for their own good. From there, he went to the place where the Buddha was having his siesta after his meal. **Udāyī** reported the Buddha about his bad experiences by not following the Buddha's instructions, and told his conclusion that the Buddha was a benevolent. The Buddha said, "Some of the fools do not understand that. Some people are like quails caught in traps, unable to escape from their bonds; others are like elephants bursting their bonds. They are unattached to any kind of bond."⁷⁸

The presence of the Buddha in **Āpaṇa** was heard by a very rich and luxurious brahmin, who was living in disguise of an ascetic to evade government taxes, named **Keniya Jatila**. He went to visit the Buddha with lot of juices in an evening. Not

76 **Tevijja-Vacchagotta Sutta**, Maj.Nik. (2.3.1). It seems that the Buddha used to visit the monastery very often as **Vacchagotta** had commented in the sutta that it had been a long time the Buddha had not visited the place. This probably, however, was one of the early meetings of the Buddha with **Vacchagotta** as we do not find the latter turning to be a disciple of the Buddha in this sutta. **Vacchagotta** was originally a very learned brahmin who became a wanderer in seek of truth.

77 **Vacchagotta Sutta**, Tika Nipāta, Ang.Nik. This sutta seems to be earlier origin since **Vacchagotta** had not been converted by the sermon.

78 **Latukikopama Sutta**, Maj.Nik. (2.2.6). **Udāyī** mentioned in the sutta has been identified with **Mahā-Udāyī** therā by the **Athakathā**. The sutta seems to have happened after formulation of meal hours restriction by the Buddha (see **Kitāgiri Sutta**).

knowing whether they can drink juices in the evening or not, monks did not accept those. Only when the Buddha allowed them, they accepted juices. Keniya then invited the Buddha for a meal next day with his 1250 accompanying monks.⁷⁹ When he had gone, the Buddha formulated that monks could have eight kinds of juices even in afternoon.⁸⁰

Happily returning home, Keniya proudly invited his friends and relatives as well for the meal. Same day, a grand preparation began to welcome the Buddha and the Saṅgha for the meal. A very learned brahmin, named **Sela**, was also invited. Seeing the grand preparation, he asked his intimate friend Keniya for the reason.⁸¹ When Sela came to know that the 'buddha' was visiting Keniya, he was thrilled with joy and fortitude. Knowing the whereabouts of the Buddha from Keniya, Sela went to the Buddha with 300 students of his.⁸²

When arrived, Sela took a seat in front of the Buddha. He started searching for 32 signs of a great being in the body of the Buddha. He could find all but two. Knowing his intention, the Buddha showed him his unusually long tongue and his genital. Thus, Sela could witness all 32 signs of a great being in the Buddha. Then Sela raised a question as to why a person with 32 great signs like him had left the world whereas he could have become a great emperor. To this, the Buddha declared that he was an emperor of Dhamma. Sela asked him again who was his commander. Then the Buddha declared **Sāriputta** as the commander-in-chief of his Dhamma. After listening to some other teachings, Sela entered the Order along with his 300 followers.⁸³

Next day, the Buddha and the monks, including newly ordained Sela, went for the meal to the hermitage of Keniya. After the meal, Keniya praised the Buddha saying "Worshipping the Saṅgha is the prime worship in the world!".

After seven days, Sela with his followers attained arhatship after hard labor and concentration. He then invited the Buddha and said, "The Buddha is a great teacher. We could attain our goal in mere seven days".⁸⁴

79 It is said that all those 1250 monks were present during the great gathering in Rajagaha.

80 Vesajja Skandhaka, Vin. (6.6.6). The rules should have been made after meals were forbidden in the evening (see Kitāgiri Sutta).

81 This event is comparable to the event of Anāthapiṇḍika (vassa 2).

82 DPPN (II, 1288) says 250 followers whereas all Pāli sources state 300.

83 Sela lived up to an age of 120. According to Apadāna, he was a son of a wealthy brahmin called Vāsettha. He might be Mahā-Sela, mentioned as the teacher of **Sugandha** thera (DPPN, II, 1288).

84 The story of Keniya and Sela is found in various main sources - **Sela Sutta**, Maj.Nik. (2.5.2); **Sela Sutta**, Sutta Nipāta (3.7); Vesajja Skandhaka, Vin. (6.6.6); Theragāthā (Sela, No. 253, vs. 817-840) - with striking similarity, showing the authenticity of the event.

Kapilavathu

From there, the Buddha went to Kapilavathu.

The fifteenth vassa of the Buddha started at Kapilavathu.



Some of the scholars have put this event immediately after the first meeting of the Buddha with Visākhā and Meṇḍaka (see Vassa 4), probably because of Dhammapada (vs. 53) which mentions that the Buddha went to meet Visākhā in Bhaddiya before going to preach for Sela. Note that in the same chronicle, vs. 252, this sort of explanation is not given while accounting for the visit of the Buddha to Bhaddiya. But Vin. (6.6.6) mentions that Keniya offered juices in the afternoon and the monks hesitated to accept those. This clearly show that the rule of taking meal only once a day by the monks had been established by that time. And the rule was formulated by the Buddha when he was at a vassa in Jetavana (see Bhaddāli Sutta, Maj.Nik. (2.2.5)). And the first vassa the Buddha had spend in Jetavana was the fourteenth one (Ang.Nik. commentary, 2.4.5). Hence the incident of Keniya and Sela must have happened in fourteenth vassa or latter.

Vassa Fifteen (Kapilavatthu)

Kapilavatthu

Suppabuddha, the father in law as well as the maternal uncle of the Buddha, was much antagonistic to the Buddha; because in his opinion, the Buddha was responsible for deserting his daughter, **Yasodharā**, and being hostile to his son, **Devadatta**.¹ One day when he heard the Buddha was coming for alms around, he got himself drunk and blocked the way; and refused to move in spite of the repeated requests of the monks. The Buddha thereupon returned back. Suppabuddha send a spy to follow him and find out the comments of the Buddha being insulted like that on the street. As the Buddha turned back, he soothsaid to **Ānanda**, "Suppabuddha is dying on the seventh day, being swallowed up by the earth at the foot of the stairs." When Suppabuddha heard that, he made himself confined to the seventh floor of the house, removing staircases to the ground floor, closing all the door and setting strong guards around. When the preparation of Suppabuddha to escape from the death was reported the Buddha at Nigrodhārāma, the Buddha said, "Not in the sky, ocean, mountain, or anywhere else, one can escape the death."

The seventh day arrived. Suddenly the royal horse got out of control. Feeling that he must control his pet horse, Suppabuddha hurried downstairs forgetting all precautions. As soon as he stepped on the earth, it opened and swallowed him to hell.²

Mahānāma Shakyā had just recovered from illness when he heard that monks had started to make robes for the Buddha, so that he could again go around the world to preach his philosophy of the life after the vassa period. Mahānāma went to the Buddha and asked, how should they, the householders with different social constrains, behave. "Be generous, be laborious, be mindful, be concentrated, and be

1 The second reason given for Suppabuddha to be antipathetic to the Buddha is quite questionable. Devadatta, by that time, had not turned out to be evil, and probably was even of good manner. He was evidently of good character in the early period of his monkshood and was once even praised by the Buddha!

2 **Suppabuddha-Sakya Vatthu**, Dhammapada (9.12, No. 128). The event had been placed by many scholars in the fifteenth vassa (e.g. Dr. Malalasekera, Dr. Upadhyaya, etc.) and the author does not see any reason to go against it.

The story of the drunken Suppabuddha blocking the Buddha's path is quite believable but the Buddha's prophecy about his death and the events afterwards seem imaginary. Suppabuddha might have died within a week because of too much alcohol, or for any other reason. The stanzas uttered by the Buddha were based on his philosophy, whatever might be the reason for the declaration.

wise," said the Buddha.³ The Buddha told him to keep on remembering the characteristics features of the Buddha, the Dhamma, the Order, morality (*sīla*), generosity and the gods.⁴ During conversation, the Buddha was asked by Mahānāma to preach for a sick-man. The Buddha said that such a person should have faith in the Buddha, the Dhamma, the Order and morality; and further on, he should not get attached with the love of his kins, and should not desire of afterbirth fate.⁵

On day, a monk wondered about how a person's philosophical view could be purified. He asked his fellow-monks and got different answers from different mouths. Finally he went to the Buddha and reported about his inquisitiveness. The Buddha said that the answers of the monks were like those of the men who had not understood a *kimsuka* flower completely, but trying to describe it to the extend he had seen it. The Buddha explained the monk's question by means of a parable of a city, strongly guarded, having six gates and a watchful warden of the gates, receiving messengers from various quarters.⁶

The fifteenth vassa of the Buddha was completed in Kapilavatthu.

After the vassa, the Buddha went to Koliya country.

Uttara (Koliya)

While the Buddha was staying at Uttara village of Koliya, the headman of the village, Pātali, visited the Buddha. He questioned the Buddha whether he knew some sort of magic as had been claimed by his opponents. The Buddha accepted the charge, but denied that he was a magician, and that magicians were bound to have a worse future. As an example, the Buddha told him that, he would not become guilty merely by getting acquainted with the long-haired soldiers of Koliya who were guilty. Similarly, the Buddha told him about his realization about the nature but still unattached with the same, with various similes. The Buddha also told Pātali that he should not believe people with wrong views. At the end of the discourse, Pātali declared himself as a follower of the Buddha.⁷

3 **Mahānāma Sutta**, Dutiya, Ekādasa Nipāta, Ang.Nik. It had occurred during the vassa of the Buddha in Kapilavatthu.

4 **Mahānāma Sutta**, Pathama, Ekādasa Nipāta, Ang.Nik. It had occurred during the vassa of the Buddha in Kapilavatthu. This sutta seems to be a later part of the Mahānāma Sutta, Dutiya.

5 **Gilāna Sutta**, Sam.Nik. (53.6.4). This event occurred during the vassa period of the Buddha in Kapilavatthu, most probably after Mahānāma had just recovered from illness.

6 **Kimsuka Sutta** (34.4.8), Sam.Nik. TND. PND. If the sequence of events in the source is to be followed, this event might have happened in Kapilavatthu.

7 **Pātali Sutta**, Sam.Nik. (40.13). TND.

Haliddavasana (Koliya)

In his further journey, the Buddha reached at Haliddavasana, a village of Koliya country. **Puñña Koliyaputta** was a peculiar ascetic living there as a cow. He has artificial horns and a long tail to look like a cow. He grazed with herds of cows and lived on grass. He had a friend, living as a dog, named **Acela Seniya**. He was naked, barked like a dog and mimicked a dog in many other respects. Puñña and Acela went to see the Buddha together and asked him whether their practices of a bovine vow and a canine vow were fruitful. The Buddha kept silent at first. But when repetitively being asked, the Buddha had to tell them that either they would reborn in purgatory or as animals in the next lives. They started crying. The Buddha then preached to them, "There are four kinds of actions in the world - dark with dark result, bright with bright with bright result, both dark and bright with similar result, and neither with corresponding result." Both Puñña and Acela took refuge in the Buddha. Puñña became a lay-disciple. Acela Seniya entered the Order after observing a probationary period of four months that was required for those entering the Order from other sects. Acela Seniya later obtained arhatship.⁸

Sāvatti

From Koliya, he went to Sāvatti.

Once the Buddha told the monks, "A shop keeper who neglects his duties in the morning, in the afternoon and in the evening, will not prosper. In the same way, a lazy monk neglecting his duties will not prosper."⁹

A monk visited the Buddha in Jetavana and, when asked by the Buddha about his journey, reported a sad event he had had in Kitāgiri. He had spent his vassa at Vārāṇasī, and was coming to Sāvatti to visit the Buddha after the vassa period. At Kitāgiri, he did not obtain any alms, rather the lay-disciples over there laughed at him commenting that he looked like a joker compared to the monk in Kitāgiri who were much homely and friendly. Later one of the disciples noted that the therā had not obtained any alms, and he invited him and entertained him. The disciple then reported the therā about the monks of Kitāgiri, the followers of **Assaji** (of Chabbaggiya) and **Punabbasu**, the two of the leaders of **Chabbaggiya** monks, who were practicing those things that were not supposed to be done by the disciples of the Buddha. They used to grow flowers, to make wreaths and garlands, to send those to girls, to lie with such women, to consume food any time, to use perfumes, to visit theaters, to gamble, to drink, to dance, to sing, and so on. Most people of Kitāgiri

8 **Kukkuravatika Sutta**, Maj.Nik. (2.1.7). This event had occurred after the rule of four months of probationary period had been declared for heretics from other sects entering into the Order.

9 **Pāpanika Sutta**, Pathama, Tika Nipāta, Ang.Nik.; **Pāpanika Sutta**, Duttiya, Tika Nipāta, Ang.Nik. TND. PND.

liked those Chabbaggiya monks. The lay-disciple had made a sincere request to the thera to report such nefarious doings of Chabbaggiya monks of Kitāgiri to the Buddha; and that was the reason the thera had visited the Buddha in Jetavana.

The Buddha summoned the monks, and asked **Sāriputta** and **Moggallāna** to visit Kitāgiri and to expel Chabbaggiya monks from Kitāgiri. When the latter commented that Chabbaggiya were too violent, the Buddha asked them to take a group of monks with them. The Buddha told them, "A man of wisdom should admonish others; he should give advice and should prevent others from doing wrong. Such a person is held dear by the good; he is disliked by the bad. Only fools dislike good advice."¹⁰ Sāriputta and Moggallāna, with a large retinue of monks, went to Kitāgiri. There they carried out *pabbājaniya kamma*, the act of banishment, and made an order that Assaji-Punabbasu group could not dwell at Kitāgiri any longer. At that moment, Sāriputta told to the monks of Kitāgiri, "Those who show right path are liked by people of good faith."¹¹ The latter, instead of obeying the order, accused the elders of partiality. Some, however, followed the good path. Others not only departed from Kitāgiri, but also left the Order. When the matter was reported to the Buddha, he had the banishment revoked saying that it did not serve the purpose.¹²

A brahmin named **Khitaka**, having heard of supernatural powers of Moggallāna, entered the Order, wishing to attain similar powers. He soon attained arhatship as well as supernatural powers. One day he sang, "My body has become immensely light because of sorrowlessness I am feeling".¹³

Sāriputta was much frustrated at that time because of the fact that not all people whom he had taught about the good manners (*sīla*) had practiced the same in their life. This he told to his fellow monks. The monks commented that he should not be offering *sīla* to each and every person who came across to him, and should not be asking people like hunters and fishermen to follow the good manners without converting their hearts. The reply, however, did not make the thera happy. When the matter was reported to the Buddha, the Buddha said that Sāriputta used to teach

10 **Assaji-Punabbasuka Vatthu**, Dhammapada (6.2, vs. 77).

11 **Theragāthā (Sāriputta, No. 259, vs. 993).**

12 **Cullavagga, Vin. (1.3); Dhammapada (6.2).** The event should have happened after the Buddha had laid down the rule of afternoon meal, and after a vassa period of the Buddha in Sāvatti.

Vin. gives a detail account of the event. It also details rules and regulations of *pabbājaniya kamma*. The end part of the event, as to what happened to those evil monks, is not clearly defined in the literature. Dhammapada says that some of them improved, others left the Order, and still others were banished. That the act was revoked later is mentioned in DPPN (I, pg. 226). **Assaji-Punabbasu** group was evidently there at Kitāgiri even after this event.

13 **Theragāthā (Khitaka, No. 104, vs. 104).** TND.

about good manners to all the evil people he confronted even in his past life, and told them about the past life of Sāriputta.¹⁴

Many monks were consuming excessive butter, etc. as medicines in the morning, thus losing their appetite during the meal. When the Buddha was reported about it by Ānanda, the Buddha declared that those medicines could also be consumed in the evening. Thus the mendicants were segregated from single-meal a day rule.¹⁵

A newly ordained therā had fell ill in Sāvathī. Some of the monks visited the Buddha and requested him to visit the therā who was ill. The Buddha went to him and inquired about his health. The Buddha asked him whether he was regretting for not observing precepts. He replied that he had always thought that the Buddha's teachings were not to purify conducts, but to get rid of all clingings and to obtain nibbāna. The Buddha congratulated him for his right understanding, and by conversation, made him realize the impermanence of nature. He attained arhatship and soon got recovered.¹⁶

One day in an assembly of monks in Jetavana, the Buddha preached, "Like one get hurt by treading a pile of improperly scattered paddy, similarly a monk can not attain the goal of life if wrong ideology is followed."¹⁷

Once two persons wanted to enter the Order at the same time under Mahā-Kassapa therā. They quarreled each other to be the first ordained. When the matter was reported to the Buddha, the rule of ordaining more than one person at the same time was formulated. Thus the group ordination came into existence.¹⁸

Manasākata (Kosala)

The Buddha left Sāvathī. After journeying through different places of Kosala, he came to a village by the name of **Manasākata**, and stayed at a mango grove by the side of Aciravatī river to the north of the village. The well-famed brahmins such as **Caṅki** of Opasāda village, **Tarukka** of Icchānaṅgala, **Pokkharasāti** of Ukkatthā, **Jāḷussoṇī** of Sāvathī, **Todeyya** of Tudi village, and others were staying at the same

14 **Kārandiya Jātaka** (No. 356). TND. PND.

15 **Mahāvagga**, Vin. (6.1.1). The rule of taking a single meal by the afternoon had been formulated by this event. PND.

16 **Gillāna Sutta**, **Pathama**, Sam.Nik. (34.2.3.1); **Gillāna Sutta** **Dotiya**, Sam.Nik. (34.2.3.2). *

17 **Suka Sutta**, Sam.Nik. (43.1.9). TND.

18 Vin.(1.4.3). TND. The rule, judging by its impact, could be of earlier origin. PND. However, if the sequence of the events given in the source literature is followed, the Buddha might be at Sāvathī. Mahā-Kassapa need not necessarily be in Sāvathī at that time, he might well be at Rajagaha where he usually lived.

village for their half-yearly conference.¹⁹ Vāsettha and Bhāradvāja, the two young brahmin friends, were also in that village accompanying their teachers Pokkharasāti and Tārukkhā, respectively.²⁰ They had a serious debate, while they were heading for a bathe at Aciravatī river, as to which of their respective teachers could send his followers to Brahmaloaka, the heaven. Finally they decided to ask the Buddha who was staying at Manasākata at that time. They went to the Buddha, reported their discussion, and claimed that even though paths shown by the different brahmin teachers were different, they would all lead to Brahmaloaka. "Has anybody seen the God personally ?", asked the Buddha. None had the answer. The Buddha said, "Brahmins tell you about the God whom they themselves have not seen and experienced. In fact, the act is like a blind amidst blind people in a queue, where everybody believes that the next man sees the truth. They are trying to erect a ladder to nowhere." Just like a person on this side of Aciravatī river could not reach the other side merely by asking 'Take me to other side, please' to the other bank, similarly there is no use of calling upon gods." The Buddha explained them that a mere knowledge of three Vedas was not sufficient to the attainment of reunion with the God, Brahmā. The Buddha then declared that he knew the God, and knew the path leading to the reunion of the God. The two youths became curious to listen the path. The Buddha said that the practice of the four *brahma-vihāra* lead to the reunion with the God. The Buddha explained, "They are - development of fellowship (*metta*), kindness (*karuṇā*), habit to become happy at others prosperity (*mudittā*), and neutrality (*upekkhā*)." Both of the brahmin boys declared themselves as followers of the Buddha.²¹ They entered the Order as *sāmañera* as they were under 20 at that time.

Ālavi

From Sāvatti, the Buddha went to Ālavi alone.²² He reached at the residence of a forceful and savage demon, called **Ālavaka yakkha**, after traveling thirty leagues. **Gadrabha**, the gate keeper, hesitated to offer an accommodation to the Buddha because his master was an atheist and did not respect even his parents; and told the Buddha that he would like to inform his master who was attending a conference of yakkhas.²³ The Buddha stayed at the residence of Ālavaka, while the gate keeper

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- 19 The brahmins of Kosala used to gather at Icchānaṅgala village and Manasākata village every half-year alternately, says Maj.Nik. Athakathā (BKB, I, pg. 282, 313); and this was one of those occasions.
- 20 See note on Vāsettha Sutta (vassa-14).
- 21 **Tevijja Sutta**, Digha Nikāya (1.13). This event occurred after Vāsettha Sutta, probably after six months or at the multiple of six months. This probably is one of the most important sermon of the Buddha to justify his fundamental philosophy of denying the existence of the God!
- 22 To convert Ālavaka prince and Ālavaka demon, say the sources. Ālavi was the name of the city as well as the country.
- 23 The conference was at the Himalayas, the sources say. Gadrabha seems to have faith in the Buddha.

went to inform his master. The females in the house gathered around the Buddha and listened to his preachings. Gadrabha went to the meeting of yakkhas and informed the arrival of the Buddha to his master, who signaled him to be silent, though he was very furious with the news. Meanwhile Sātāgira and Hemavata, the two yakkhas having faith in the Buddha, who were on their way to the conference, had seen the Buddha at Ālavaka's abode and saluted the Buddha.²⁴ In the meeting, they congratulated Ālavaka for having the Buddha as his guest in his domicile. Listening to the acclamations of the Buddha from Sātāgira and Hemavata, Ālavaka got much furious. He immediately rushed back to his residence and found the Buddha amidst his women.²⁵ He asked the Buddha to get out of his place. The Buddha obeyed. He ordered to Buddha to come in again. The Buddha obeyed in order to soften the anger of the demon. Thus the demon ordered the Buddha three times to get out and three times to come in. Each time the Buddha did as he was ordered. But when for the fourth time the Buddha was asked to get out, the Buddha refused to do so and told the demon to do whatever he could. Thereupon Ālavaka expressed his desire to ask questions to the Buddha, hoping thereby to fatigue him. The Buddha agreed. Ālavaka then asked a few questions,²⁶ "What is the greatest wealth of a man? What brings the highest bliss? What is the best taste? What is the best way of life?" The Buddha answered, "Respect (*saddhā*), a well practiced Dhamma, truth and a life full of wisdom, respectively, are your answers." The demon asked some more questions, all of which were replied satisfactorily by the Buddha.²⁷ At the end, the demon became a *sotāpanna*, took refuge in the Buddha and declared that he would spend rest of his life in propagating the teachings of the Buddha to the world. He then entered the Order.

At dawn of day, a group of people came to Ālavaka demon's place bringing a newly born prince of the country as a meal for him, as he used to consume one inhabitant of Ālavi everyday.²⁸ Ālavaka yakkha, then a follower of the Buddha,

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- 24 According to the sources, they were flying through air, but could not proceed from over the head of the Buddha dwelling down at the earth at the domicile of Ālavaka yakkha. They climbed down, met the Buddha and saluted him.
- 25 According to the sources, Ālavaka challenged the Buddha in the conference and shouted declaring his supremacy. He came back to Ālavi to defeat the Buddha, and caused nine kinds of rain to drive away the Buddha from his abode, namely, the rains of wind, water, stones, weapons, fire, ash, sand, mud and darkness. He then used his special family weapon named Dussāvudha which was of no avail against the Buddha. For the whole night, Ālavaka yakkha tried to drive away the Buddha with various means, but all in vain.
- 26 According to the sources, Ālavaka learned about those questions while they were preached by Kassapa Buddha to his parents. He had forgotten the answers of those questions. He had those questions inscribed with red ink on gold leaves in his abode. He used to drive away unwanted learned ascetics from his domicile by asking those questions in the past.
- 27 Ālavaka Sutta, Sutta Nipāta (1.10); Ālavaka Sutta, Sam.Nik. (10.12).
- 28 An interesting story, probably fictitious, is given in commentaries for the reason of Ālavaka consuming one person of Ālavi daily is as follows :

Twelve years back, the king of Ālavi, also named Ālavaka, who used to go for hunting once a week to keep his army in trim, once went to a forest for hunting and followed a deer alone deep into the forest for three leagues. He finally killed the deer, cut it in half and carried it on a pingo.

was much ashamed to see the child offered to him for consumption. He offered the child to the Buddha. The Buddha accepted the child as a follower of the Triple Gems and gave back it to the royal guards again to rear up the prince. The prince, who was handed over from one pair of hands to another like that, was later named as **Hatthaka Ālavaka**.

Later, the Buddha went around the city for alms accompanied by Ālavaka yakkha.²⁹ Ālavaka, in fact, was very ashamed of going to the city since he had been eating up the inhabitants of Ālavi for twelve years. After the meal, the Buddha rested in a garden near Ālavaka city where he was visited by the king of Ālavi followed by the natives of the city. They praised the Buddha for taming Ālavaka yakkha.³⁰

Ālavikā the princess, the daughter of the king of Ālavi, was also present in the assembly. She was much agitated by the preachings of the Buddha. Later, Ālavikā joined the Order and got famed by the name of **Selā** therī.³¹

The sixteenth vassa of the Buddha started in Ālavi.



On return, he rested underneath a huge banyan tree dwell by Ālavaka yakkha who captured the king. When the king found himself about to be eaten by the demon, he promised to offer a person to the demon everyday for his meat along with a bowl of food, if he was to be freed. The proposal was accepted. The king first send thieves and criminals behind the bar for the demon to consume with the help of the mayor of the city. Later, he started to send a child from each family of the city one after another in turn. Women about to bring forth children, started to run away from the city in order to save their children from becoming prey of the demon. Twelve years passed on like that. After twelve years, the turn of sending his own just born prince arrived. This was the occasion mentioned in the text.

- 29 This shows that Ālavaka yakkha probably entered the Order. The citizens had built a special abode for him later on (DPPN, I, pg. 292).
- 30 The complete story of Ālavaka is found in various commentaries (DPPN (I, pg. 291); BKB (I, pg. 17)), the main sources being Ālavaka Sutta, Sutta Nipāta (1.10) and Ālavaka Sutta, Sam.Nik. (10.12). The incident occurred just before the sixteenth vassa of the Buddha in Ālavi. Ālavaka Sutta is included in Paritta.
- 31 Therīgāthā (Selā, No. 35).

Vassa Sixteen

(Ālavi)

Ālavi

Once the people of Ālavi celebrated an alms-giving ceremony to the Buddha. At the conclusion of the ceremony, at Aggālava Cetiya of Ālavi, addressed the assembly, "Life is uncertain. But the death is certain. Hence one should be mindful about the inevitable death (*maranānusati*) all the time." In the audience was a young girl of sixteen, a daughter of a weaver, listening to the philosophy of the Buddha attentively.¹

Nigrodha-Kappa therā, the preceptor of Vaṅḡisa, had just passed away in Aggālava Cetiya of Ālavi. When Vaṅḡisa returned back to the vihāra, he saw his preceptor died. He had seen Nigrodha-Kappa sleeping with his hands curled up like an ordinary man. Vaṅḡisa was in doubt whether his preceptor had attained arhatship or not, knowing that Nigrodha-Kappa slept like that due to his long-continued habit. In the evening, Vaṅḡisa went to the Buddha, praised him with ten different verses, and finally asked whether Nigrodha-Kappa had died as an ordinary man or as an arhat. The Buddha affirmed that Nigrodha-Kappa was an arhat and that he had cut off all the bonds of Māra. Vaṅḡisa then declared that Nigrodha-Kappa achieved the state because he had followed the teachings of the Buddha.²

One day while the monks of Ālavi were cutting down trees to make new houses for themselves, one of the falling trees hurled to a child nearby hurting his hand.³ His father was very furious and was about to attack the monks. He, however, went to

1 Dhammapada (13.7). It probably occurred during the first visit of the Buddha in Ālavi, as many scholars have suggested. See vassa-18 for further detail of the story.

2 **Vaṅḡisa Sutta**. Sutta Nipāta (2.12); Theragāthā (Vaṅḡisa, No. 264, vs. 1267-1283). Vaṅḡisa probably had not attained arhatship by that time. The author has assumed that Vaṅḡisa lived as Aggālava Cetiya with Nigrodha-Kappa as long as the latter was living. Then he went to Sāvatti where he attained arhatship.

Nigrodha-Kappa was the name coined by the Buddha himself to **Kappa** therā because he used to live under a banyan tree where he attained arhatship. No other details are found about him in Pāli canon.

3 The source says that the child belonged to the tree-sprite living in that tree.

complain to the Buddha who cooled him down saying, "One who can cool down his temper can get rid of this world and other just like a snake moults its skin."⁴

The sixteenth vassa of the Buddha was completed in Ālavi.

Rajagaha

From Ālavi, the Buddha went to Rajagaha.

There was a sort of famine in Rajagaha. Plague had broken out in certain parts of the city as well.⁵

Even during famine, some of the people were still giving food materials to the monks to consume in their vihāra. But the monks were having problem since they were not supposed to be cooking inside a vihāra. The Buddha then declared that the monks can cook inside a vihāra in a famine period.⁶

During that famine, the devotees could not invite the Order for alms. They were willing to share food to be offered to the monks in vihāras on particular days, and were also willing to contribute food and food materials to be prepared for meal in vihāras. The proposal for such arrangement was accepted by the Buddha. That time, **Chabbaggiya** monks used to take better food and food materials for themselves and give the worse portion to the others. Then the Buddha declared a rule of electing a supervisor for food distribution whose job also included selection of particular monks for particular meal or invitations. The prerequisites for such supervisors were also defined, like he should not be a dictator, nor should he have enviousness, fear or foolishness, etc. Further, the Buddha instructed that sticks with the name of the donor underneath (*salākā*) should be distributed as lottery to the monks.⁷

Afterwards, the Buddha also made rules to elect supervisors for distribution of beds; for store keeping; for distribution of robes obtained in donation; for the distribution of *yāgu*, fruits, food; for distribution of consumables; and so on.⁸

4 **Uraga Sutta**, Sutta Nipāta (1.1); DPPN (I, pg. 43). Even though the first stanza of the sutta has been said to be preached to the sprite, the Buddha actually addresses bhikkhu in the verse. The rest of the verses were delivered at different other occasions as per the *Atthakathā*. It is also said that the sprite was appointed to another tree in *Jelavana*.

5 This famine was there in Rajagaha when the Buddha arrived from Ālavi. *Cullavagga*, Vin. (6.6.1).

6 *Mahāvagga*, Vin. (6.3.9). Rajagaha was under famine at that time.

7 *Cullavagga*, Vin. (6.6.1). It occurred while the Buddha came to Rajagaha from Ālavi. Rajagaha was under famine at that time.

8 *Cullavagga*, Vin (6.6.2 - 6.6.12). TND.

A brahmin devotee had newly arrived lentil and honey which he wanted to present to the Buddha and the Order. He invited the Buddha and the Order for a meal in his residence. The Buddha went to his house and, after the meal, came back. The brahmin, however, forgot to donate lentil and honey. He carried lentil and honey to the vihāra and reported about his mindlessness to the Buddha. The monks were hesitant to accept extra food in famine. The monks were actually consuming less, not even filling their stomach completely considering the famine period. The Buddha told them that they could have the part of the meal left, if that was not extra, even after having the meal, in a case like that.⁹

A follower of Upananda thera send different varieties of food to vihāra for monks to consume. But he had also send a message that the monks should consume the food only after showing the offering to Upananda. Coincidentally, Upananda had gone out to a village and was not about to return within the meal time. Other monks were not willing to consume the food particularly in a famine time like that. The Buddha, however, told them that they can consume the food.¹⁰

A father and his son had joined the Order after losing rest of thier family members in a plague attack. Whenever the father used to get good food in the alms-around, the son of his used to rush towards him begging for his share as a child. Some of the monks started to suspect that the child was borne by a therī. The Buddha, knowing this, declared that no child below fifteen should be allowed as a *sāmañera*. Two other children, who had lost their family in the same plague, used to go to the monks, only to be driven away by them. Ānanda thera, seeing this, had sympathy on those two boys who were the only remnants of the family who used to entertain Ānanda frequently. He went to the Buddha and informed about the situation. Then the Buddha modified the rule again saying that children below fifteen could be allowed if they were matured ('able to lift a crow').¹¹

Jotika was an extremely rich banker of Rajagaha. At one occasion, king Bimbisāra went to his palace, accompanied by his son Ajātasattu. Dazzled by the splendor of the Jotika's mansion, Ajātasattu vowed that he would not allow Jotika to live in such a magnificent mansion when he would become a king. On there departure, they were offered a priceless ruby. It was a custom of Jotika to give gifts to all visitors who came to see him.¹²

9 Mahāvagga, Vin. (6.3.11). Rajagaha was under famine at that time.

10 Vin. (6.3.11). The incident had happened during a famine period in Rajagaha.

11 Vin. (1.3.7). The place is Rajagaha if the source continuity is followed, it occurred after the establishment of the bhikkhufī Order and during or after a big plague.

12 Dhammapada (26.34).

The younger brother of Sāriputta therā, son of Vaṅgata and Rupasāri, named **Upasena Vaṅgataputta**, a brahmin from Nālaka village, well versed in three Vedas, joined the Order after listening to the Buddha's preachings.¹³

Kaṭṭaka and **Mahaka**, the two *sāmañera* of **Upananda** therā, used to quarrel with each other very frequently. The Buddha then made a rule that a therā could not have more than one *sāmañera*.¹⁴

Jotika, the wealthy banker of Rajagaha who was even envied by prince Ajātasattu, became a pious follower of the Buddha. So did his wife **Satulakāyī**, from **Uttarakuru** country.¹⁵

a village (Magadha)

From Rajagaha, the Buddha went to Sāvatti.

On the way, the Buddha stayed at a village of Magadha. **Visākha Pañcālaputta**, son of a provincial governor of Magadha, who had succeeded his father, heard about the Buddha's arrival near his village. He visited the Buddha, heard him preached, and entered the Order. Visākha Pañcālaputta, named after his mother who was a daughter of the king of **Pañcāla**, soon attained arhatship. He also accompanied the Buddha up to Sāvatti.¹⁶

Sāvatti

Sāriputta, while staying at Jetavana, suffered from corporeal inflammation. He used to cure the inflammation with lotus juice and lotus stem before. Knowing this, **Moggallāna** went to a pond and brought some lotus juice and lotus stem. That cured the inflammation of Sāriputta. The left over of the lotus products were, however, not accepted by other monks for consumption simply because they had been consuming

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- 13 DPPN (I, pg. 404). It occurred when sithavira were present, i.e. at least after ten years of Buddha's ministry. The commentary of Theragāthā (Upasena, No. 238) says that Upasena was present during the dispute among monks in Kosambi and that he had uttered some verses of peace as a comment. This seems wrong since, according to Mahāvagga, Vin. (1.2.7), Upasena entered the Order not earlier than the eighth year of the establishment of the Order.
 - 14 Mahāvagga, Vin. (1.3.8) The rule was made probably relatively earlier as the rule was soon amended later (see Mahāvagga 1.3.12, vassa 12) the source seems to indicate Rajagaha as the place of origin of this rule.
 - 15 The detail account of Jotika is given in Dhammapada (26.34) though it is not mentioned when and how he became the follower of the Buddha. It seems to have occurred while Ajātasattu was still a child, and in this context, he was about eleven years old.
 - 16 Theragāthā (Visākha, No. 165). and the Aththakāthā. Ang.Nik. has called him a son of a brahmin of Pañcāla country. He is reported to have visited his relatives in the village out of compassion.

very scarcely during famine. They Buddha told them that they could consume extra products produced from ponds and forests if needed.¹⁷

Somā, daughter of a chaplain of king Bimbisāra, who had become a devotee of the Buddha when the Buddha visited Rajagaha for the first time, entered the Order. She soon attained arhatship. Once, while she was having a siesta under a tree in Andhavana of Sāvathī, **Māra** interfered her. To him, she replied, "Even a woman can attain the highest goal of life - the arhatship!"¹⁸

Udena was a lay-disciple of the Buddha living in Kosala country. He had constructed a beautiful vihāra for the monks to live in. He had invited many monks for the dedication ceremony of the vihāra, but none appeared since that was a vassa period and the monks were not supposed to leave their vassa place during vassa period. This had annoyed Udena. The message reached to the ears of the Buddha in Jetavana. The Buddha then declared that monks could go out of their vassa place for up to seven days even during vassa period on being invited by others.¹⁹

Till that time, monks who used to go for meal to disciples' residences had no custom of giving vote of thanks or uttering a few words of acknowledgment to the devotees for the meal they had received. Some of the people started to comment on it. The Buddha declared that monks should acknowledge for the offering after the meal, and it would be a duty of the elder monk to do that.

A few days later, a group of traders invited the Order for a meal. After the meal, only **Sāriputta**, being the eldest thera, was left in the place for the delivery of words of acknowledgment. Later, the Buddha noted that Sāriputta came back alone, while others had already reached at the vihāra long before. When the Buddha knew that Sāriputta was left alone by other monks, he said that about five elders should stay at the devotee's house for the job.

In one occasion, one of the elder needed to go to toilet.. but had to resist himself until the completion of the acknowledgment act. He fainted. The Buddha then said that a thera could leave by asking the next monk in the Order to take his place.

17 Mahāvagga, Vin. (6.3.11). This event occurred after (or during) famine in Rajagaha, and the Buddha had come to Sāvathī from Rajagaha. It is said the Moggallāna went to a pond with his supernatural power and he was offered more than sufficient lotus products by a snake living in the pond.

18 **Somā Sutta**, Sam.Nik. (5.2); Therīgāthā (**Somā**, No. 36, vs. 60-62). TND.

Note that in Therīgāthā, the event is said to have happened in Andhavana of Rajagaha. probably because she was from Rajagaha.

19 Mahāvagga, Vin. (3.2.1). It occurred after the vassa period, and when the Buddha went to Sāvathī from Rajagaha.

Because most of **Chabbaggiya** monks used to attend meals in uncivilized manners, the Buddha further declared various rules for monks while going for meals in disciples' houses. Those rules described in detail as to how a monk should enter the house, how should he take his seat, how should he eat, and so on.²⁰

One day in Jetavana, the Buddha asked the monks as to who was the best preacher among the monks. The answer he got back was '**Visākha Pañcālaputta**'. The Buddha praised Visākha and added, "A wise man is not recognized in an assembly until he speaks. Hence, speak and preach good things to the people."²¹

Visākha Pañcālaputta was later asked by his fellow monks as to how many qualities were necessary for a monk to be considered as a skillful preacher. The therā said, "Do not praise yourself. Do not condemn others. Do not be proud. Speak politely."²²

Surādha brahmin, the younger brother of **Rādha**, following the example of his brother, joined the Order. One day, he went to the Buddha and asked how could one get rid of pride. The Buddha told him to get rid of all ideas about 'I' and 'mine'. Listening to this, Surādha became an arhat.²³ He then expounded, "I have attained that for which I have renounced the world."²⁴

A boy from a rich family of Sāvathī went to a park at the age of seven. There, for the first time in his life, he saw an aged man, a sick person, a death body and a monk. This filled him with horror. He went to the vihāra, listened to the Buddha's preachings, and, with his parents' permission, entered the Order. He became known as **Mānava** therā because he had left the world so young. He soon attained arhatship and narrated, "I have entered the Order after witnessing persons affected with old age, disease and death."²⁵

One day, **Sāriputta** went to a village where he was well received. Unfortunately, he had stomach problem after the meal. For that reason, he could not leave the village

20 Cullavagga, Vin. (8.2.1, 8.3.2). TND. Place was probably Sāvathī if the sequence of events in the source literature is followed.

21 **Visākha Sutta**, Calukka Nipāta, Ang.Nik. TND. Note that similar praise had been attributed to Visākha by the Buddha in Vesālī, as given in **Visākha Sutta**, Sam.Nik. (20.7) (see vassa-24). Probably the two occasions were one and same, but reported twice.

22 Theragāthā (**Visākha**, No. 165, vs. 209-210). TND. Place presumably was Sāvathī where he used to stay.

23 **Surādha Sutta**, Sam.Nik. (21.2.2.10). TND. The event occurred in Sāvathī.

24 Theragāthā (**Surādha**, No. 128, vs. 136).

25 Theragāthā (**Mānava**, No. 73, vs. 73). TND.

Please note the resemblance of the cause of renunciation for Mānava with that of Siddhattha.

next day. Next day, when lay disciples offered food, he denied to consume it saying that the Buddha had forbidden to take food from an *āvāsatha* (a shelter with food) for more than a day. He had to spend that day in starvation. When he reached Sāvattī, he told the incident to fellow monks, who in turn reported that to the Buddha. The Buddha then declared that an ill monk could consume food for more than one time in the shelter.²⁶

During that period, one of the monks could not make three robes needed for him with the pieces of cloths he had got. The Buddha said that monks could use more pieces but at least one robe should be complete.²⁷

Another monk had a lot of robes with him. He wanted to give some to his parents. The Buddha allowed monks to give extra robes to their parents.²⁸

Another monk left his extra robe in Andhavana and went to a village for alms with a single robe. Unfortunately, the robe was stolen by a thief and he had to wear a worn and torn robe during his stay in the village. The Buddha declared that a monk should not go to a village with a single robe.²⁹

Kāla, the son of Anāthapiṇḍika, always kept himself away whenever the Buddha visited Anāthapiṇḍika's place. Anāthapiṇḍika then decided to lure his son into the Dhamma. So he promised to give Kāla one hundred if he were to go to the vihāra and keep a fast for the day. That he did, and came back early next day without listening to any discourses. Anāthapiṇḍika offered his hungry son food, but Kāla first demanded the money. The next day, Anāthapiṇḍika promised his son a thousand if he were to learn a stanza of the text from the Buddha. Kāla went to the Jetavana and asked the Buddha to teach something. The Buddha gave him a single verse which he could not remember no matter how hard he tried. Being unsuccessful in that, Kāla decided to listen the whole sermon of the Buddha attentively so that he could pick up some stanza from there that he could remember. At the end, he perceived the full meaning of the Dhamma and became a *sotāpanna*. Early next morning, he followed the Buddha and the Order to his own house. He was wishing that his father would not give him money as he did not want others to know that he listened to the sermons for the sake of money. After offering food, Anāthapiṇḍika offered one thousand to his son which Kāla refused. Anāthapiṇḍika told the Buddha what had happened. The Buddha said, "Your son has become a *sotāpanna* which is far better than any wealth

26 Pācītiya Pāli, Vin.; BKSC (II, pg. 29).

27 Mahāvagga, Vin. (8.5.9). TND. Place is Sāvattī according to event sequence in the source literature.

28 Mahāvagga, Vin. (8.5.10). TND. Place is Sāvattī according to event sequence in the source literature. Compare with Sāma Jātaka (No. 540) described in vassa 30.

29 Mahāvagga, Vin. (8.5.11). TND. Place is Sāvattī according to event sequence in the source literature.

in the universe. Far better that sovereignty over the earth, or far better than going to heaven, or far better than ruling the universe is to realize the truth of nature."³⁰

Gahvaratīriya thera, dwelling in **Gahvaratīriya** forest had attained arhatship by that time. He came to visit the Buddha in Sāvattī. At that occasion, his relatives held a big alms-giving ceremony in his honor and requested him to live in the city. Gahvaratīriya denied the request and said, "In a forest, I live like a warrior elephant bearing all wild flies and mosquitoes."³¹

One day, **Anāthapiṇḍika** with 500 friends visited the Buddha in Jētavana. In presence of **Sāriputta**, the Buddha told Anāthapiṇḍika, "A pious devotee can assure of gaining level of *sotāpanna* if he had become freed from five dread hatreds, namely, taking life, stealing, indulging in adultery, lying and consuming intoxicants (*pañcasīla*); has unwavering faith in the Triple Gems; and possesses noble virtues."³² He added that those who did not follow the Five Precepts would have bad name and bad future.³³

Afterwards, the same sutta was repeated to the monks.³⁴ The Buddha said that those who do not practice the Five Precepts will lose glory,³⁵ will live as fools,³⁶ and will go to hell.³⁷ The Buddha added that it was applicable to monks³⁸; to bhikkhūṇīs, *sikkhamāna*, *sāmaṇera*, *sāmaṇerī*, male lay-devotees,

30 **Anāthapiṇḍikaputta-Kāla Vatthu**, Dhammapada (13.11, vs. 178). TND. Kāla seems to be still young during this happening.

31 **Theragāthā** (Gahvaratīriya, No. 31, vs. 31). TND.

32 **Gihī Sutta**, Pañcaka Nipāta, Ang.Nik (pg. 403). TND.

The sutta says that the Buddha was addressing to Sāriputta during the sermon. However the same sermon is found as **Vera Sutta**, Pathama, Navaka Nipāta, Ang.Nik. (pg. 42); and also as **Bhaya Sutta**, Pathama, Dasaka Nipāta, Ang.Nik. (pg. 231), this time with additional characters of the devotee added to make ten characteristics altogether required to realize the noble knowledge. Both of these suttas have clearly stated that the sermon was directly preached to Anāthapiṇḍika himself. It seems illogical to think that the same sermon was preached thrice for Anāthapiṇḍika. They seem to be one and same event that was preached to Anāthapiṇḍika in presence of Sāriputta.

33 **Vera Sutta**, Pañcaka Nipāta, Ang.Nik. (pg. 397). It seems to have been preached along with Gihī Sutta for the reason already described.

34 **Vera Sutta**, Dutīya, Navaka Nipāta, Ang.Nik. (pg. 44). Note that this could be the same as Vera Sutta, Pathama, Navaka Nipāta, Ang.Nik. that is wrongly reported to have been addressed to the monks.

35 **Sāraṇja Sutta**, Pañcaka Nipāta, Ang.Nik. (pg. 396). TND.

36 **Visārade Sutta**, Pañcaka Nipāta, Ang.Nik (pg. 397). TND

37 **Niraya Sutta**, Pañcaka Nipāta, Ang.Nik. (pg. 397); **Niraya Sutta**, Pañcaka Nipāta, Ang.Nik. (pg. 373). TND

38 **Bhikkhu Sutta**, Pañcaka Nipāta, Ang.Nik. (pg. 451).

female lay-devotee³⁹; to *ājivaka*⁴⁰; to *nigañtha*, *muñda-sāvaka*, *jatila*, *paribbājaka*, *magandika*, *teḅandika*, *āruddhaka*, *gotama*, etc.⁴¹

Sāketa

From Sāvatti, the Buddha went to Sāketa.

When the Buddha was staying at **Añjanavana** of Sāketa, **Meñdasira** of Sāketa went to listen to the Buddha. Being impressed, he entered the Order, attained arhatship in due course and uttered, "I had been running in an endless journey. Now I have overcome sufferings." He was named Meñdasira because his head resembled that of a ram.⁴²

Sujātā was a daughter of a wealthy person of Sāketa who was married to an equally wealthy husband. She was enjoying a happy family life. One day, when she was returning from a carnival, she noticed the Buddha preaching in Añjanavana. She went inside to listen to his sermons. She became arhat while listening to the discourses. She went to her home to take permission from her husband to join the Order, which was granted. She entered the Order. As a bhikkhūñī, she used to reiterate the event of her obtaining arhatship in verses.⁴³

From Sāketa, the Buddha headed for Magadha.

in transit

On the way, **Kañkhā-Revata** there noticed that monks were preparing soup with some flour. He and his followers did not consume the soup in the afternoon thinking that it had cereals in it. When the Buddha found out that the monks had done that to make the soup thicker, he allowed such soups.⁴⁴

At one place, the Buddha noted the latent wisdom of **Kappa**, a son of provincial governor of Magadha who was addicted to self-indulgence. The Buddha visited him and convinced him about the filthy nature of the body with various similes and metaphors. Kappa was touched and decided to enter the Order. He became an arhat

39 **Bhikkhūñī Suttādi**, Pañcaka Nipāta, Ang.Nik. (pg. 451).

40 **Ājivaka Sutta**, Pañcaka Nipāta, Ang.Nik. (pg. 452).

41 **Nigañtha Suttādi**, Pañcaka Nipāta, Ang.Nik. (pg. 452). All above suttas have been grouped here being of same nature.

42 **Theragāthā (Meñdasira)**, No. 78, vs. 78). TND.

43 **Therigāthā (Sujātā)**, No. 53, vs. 145-150). TND.

44 **Mahāvagga**, Vin. (6.3.5). Similar event, but for a variety of lentil in place of flour, had occurred to Kañkhā-Revata (Mahāvagga, Vin. (6.3.6)). The author admits that he has not understood both of the events. This event occurred while the Buddha was coming to Rajagaha from Sāvatti.

while his head was being saved. He declared, "One who does not get attached to corporeal beauty can attain arhatship."⁴⁵

Rajagaha

The Buddha arrived at Rajagaha.

Once **Sukkā**, a lady follower of the Buddha who was converted during the Buddha's first visit to Rajagaha, heard **Dhammadinnā** preached. She joined the Order under her and soon attained arhatship. She turned out to be a very good preacher. Once, when the Buddha was staying at Kalandaka Nivāpa at Veluvana, Sukkā preached to a gathering so efficiently that one of the listener went to the street singing "O inhabitants ! Why are you indulged as if drunken. Listen to Sukkā just like thirsty people drink rain water."⁴⁶ Then more people started to go for listening to her. Satisfied, they praised, "Sukkā ! You are living your last life after conquering **Māra**."⁴⁷

Once a lay-disciple offered meal to Sukkā therī. Then a yakkha went on streets singing, "The donor has earned lot of virtues by offering to Sukkā."⁴⁸

Once it happened that a person had to be ordained under **Mahā-Kassapa** therā. **Ānanda** therā was summoned to declare ordination. Out of honor to the elder, **Ānanda** did not wish to pronounce the name of Mahā-Kassapa loudly as was needed during such a declaration. The Buddha then formulated that declaration involving name of elders could be done by addressing them with their clan name (*gotta*).⁴⁹

The seventeenth vassa of the Buddha started in Rajagaha.

45 Theragāthā (**Kappa**, No. 237, vs. 568-577).

46 Sukkā Sutta, Sam.Nik. (10.9). Therīgāthā (**Sukkā**, No. 34, us. 54-55). TND.

The person who was singing has been identified as a yakkha in Sam.Nik. and a tree sprite in Therīgāthā.

47 Therīgāthā (**Sukkā**, No. 34, vs. 56).

48 **Sukkā Sutta**, Sam.Nik. (10.10). TND.

49 Mahāvagga, Vin. (1.4.2). The place probably was Rajagaha due to presence of Mahā-Kassapa who usually stayed around there. TND.

It is noteworthy that even Kassapa was a *gotta* of Mahā-Kassapa !

Vassa Seventeen

(Rajagaha)

Rajagaha

One day in an early morning walk, the Buddha met a young house holder of Rajagaha bathing in a river and worshipping four directions as well as the sky and the ground. His name was Sigāla. The Buddha asked him for the reason of his action. Sigāla replied that he was following the last wish of his dying father.¹ The Buddha said that in actual sense the worshipping of six directions had different meaning. Urged by Sigāla to explain, the Buddha described, "One should abstain from murdering, stealing, performing wrong sensuous pleasures and telling lies. One should not do evil acts because of attachment, because of jealousy, because of lack of knowledge, or because of fear. One can lose his wealth by drinking alcohol, by wandering on the streets at wrong time, by indulging in extreme entertainment, by gambling, by having wrong companions and by being lazy. Alcohol drinking will cause loss of money, creates situations for fights, causes illness, gains ill-fame, makes shameless and decreases thinking capability. Wandering in wrong time causes insecurity to himself, to his family, to his property; will be suspected of wrong deeds; will be blamed for wrong deeds; and will bring unnecessary sufferings. A person indulged in extreme entertainment will be quite busy in finding a place of dancing, of singing, of music, or lecturing, of excitement with clapping, of music with special instruments. A gambler will have six disadvantages, viz., he gains enemies if he wins; suffers if he loses; causes decline of wealth; becomes a man trusted by nobody; loses friends; and will face difficulty in getting married. Those having wrong companions will have gamblers, play boys, drunkards, ungratefuls, cheaters and violent people as friends. Lazy people do not work with excuses saying that too cold or too hot to work; too early or too late to work; too hungry or too full to work. One

1 Sigāla's father was an extremely rich brahmin of Rajagaha. He was a deep follower of the Buddha and was a solapanna. His wife was also a follower of the Buddha. However, their son Sigāla was an atheist and believed that monks preached sermons that had no connection with household life at all. From the dying bed, his father had told him to worship six directions every morning which Sigāla followed regularly afterwards.

It is not quite clear who was the father of Sigāla. There was an elder in Savatthi named Sigālekappa, the father of Sigāleka. He, however, was not the father of Sigāla. Firstly because he was a therā, whereas Sigāla's father died as a house holder. Secondly because he was from Savatthi not from Rajagaha. On the other hand, Sigālekamātā was the mother of Sigāla who entered the Order later. She herself had claimed that she was the mother of Sigāla to whom the Buddha had preached sermons regarding worshipping of six directions. (Therī Apadāna, DPPN, II, pg. 1133).

who helps you in need is a true friend, not the one who praises you. He who causes loss of wealth, he who talks nicely but does not do the work, he who speaks nicely but does not help you, and he who helps in wrong deeds are wrong friends. A good friend is the one who helps you, who accompanies you even in bad time, who advises you to do good thing and who has compassion upon you."

The Buddha then explained the meaning of worshipping six directions, "Actual worshipping of the six directions is done by performing duties owing to them - parents the east, teachers the south, wife and children the west, friends the north, servants the nadir, and spiritual teachers the zenith." The Buddha then explained the duties of and towards each. Sigāla was much surprised to listen to the detail sermon relating duties of house-holders. He took no time to declare himself the follower of the Buddha.²

Sigālakamāta, the mother of Sigāla, who was present at the occasion, became a *sotāpanna*.³

One early morning, the Buddha, while walking through the streets of Rajagaha, decided to visit **Mora-Nivāpa** hermitage, a peacock reserve where paribbājakas used to dwell. Many famous paribbājakas including **Anugāra**, **Varacāra**, and **Sakuladāyi** paribbājakas were residing there at that time. Sakuladāyi paribbājaka immediately welcomed the Buddha. Sakuladāyi told the Buddha that once when he was in a conference hall, disciples of different sects were present at that time. That included the followers of Purana Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañjaya Belatthaputta, Nigañtha Nātaputta and the Buddha, all of whom were spending their vassa in Rajagaha at that time. There was discussion as to who, among seven of the spiritual leaders, was respected the most by his followers. The participants of the gathering expressed their views that all the spiritual leaders, except the Buddha, had been challenged by their own followers regarding their teachings in their own respective assemblies, and that a number of discontented followers had left them. On the other hand, the participants commented, the Buddha's followers were disciplinary; even those who had left the Order respected the Buddha and his teachings. After telling the discussion that he had witnessed in the conference hall, Sakuladāyi added further, "The Buddha is being honored by his disciples, because the Buddha eats sparingly. He is content with any piece of cloth. He accepts any alms. He feels home at any sort of lodging. He lives in solitude." The Buddha said that he was not honored because of the five reasons listed by Sakuladāyi, since there were monks observing more austere practices than he did, but still not equally honored. The Buddha enlisted five actual reasons because of which he was honored,

2 **Sigālovāda Sutta**, Dīgha Nikāya, (3.8). TND.

The sutta is regarded as an important one since it details domestic and social duties of a household life. It is famous by the name of **Gihivīnaya**.

3 Therī Apadāna (DPPN, H, pg. 1133). She does not seem to have entered the Order at that time.

"The Buddha practices higher virtues (*sīla*). The Buddha teaches those that he himself had experienced. The Buddha has super intellect; he does not want only his disciples to practice but rather he himself becomes an example for discipline for his followers to practice.⁴ The Buddha teaches the Four Noble Truths. The Buddha shows the way to develop four *satipatthāna*."⁵

One day in Gijjakūta Pabbata, the Buddha was visited by Ānanda thera. He reported that **Purana Kassapa** had declared categorization of people - cruel people as black, reactionists as blue, nearly naked ascetics as red, ascetics wearing white robes as yellow, naked ascetics as white and some particular clans of Vacchagotta, Saṅkṛityagotta and Makkhaligotta as purest white. The Buddha said the Purana's categorization was misleading. The Buddha then declared his own categorization of six kinds of people, "Those born in inferior class and have inferior manner go to inferior place; those born in inferior class and have superior manner go to superior place; those born in inferior class and leave the world in seek of truth to attain nibbāna; those born in superior class and have inferior manner go to inferior place; those born in superior class and have superior manner go to superior place; those born in superior class and leave the world in seek of truth to attain nibbāna."⁶

One morning, the Buddha revisited Mora-Nivāpa hermitage, the shelter of **Sakuladāyī** paribbājaka. The wanderer was much pleased to welcome the Buddha and to report that his assembly liked the preachings of the Buddha. Sakuladāyī also reported a past incident when he had visited **Nigaṅtha Nātaputta**, the one who claimed himself as all-time all-knowing person, a few days before. Nigaṅtha Nātaputta was unable to answer some of the questions about past lives put forward by Sakuladāyī at that time, but rather reacted with temper, irritation and resentment thus losing the faith of Sakuladāyī. The Buddha told him not to waste time in knowing unnecessary past lives, but to realize the Law of Causation. Confessing that the topic was too deep for him, Sakuladāyī told about the view of his teacher. The Buddha pointed out, with various similes, that the view of Sakuladāyī and his teacher about perfection was vague, undefined and baseless. In answer to Sakuladāyī's question as to what the Buddha would define as absolute bliss, the Buddha explained his philosophy of life, along with the explanation of four meditations and destruction of *āsava* in order to cease sufferings of life. Sakuladāyī was so much impressed by the Buddha that he declared himself as the follower of the Buddha and that he wished

4 This saying of the Buddha contradicts that the Buddha performed the Twin Miracles by over-ruling the Nile that a monk should not perform miracles.

5 **Mahā-Sakuladāyī Sutta**, Maj.Nik. (2.3.7). The sutta is obviously of earlier period than Cullah-Sakuladāyī Sutta in which he had tried to enter the Order. This sutta evidently occurred while the Buddha was spending his vassa in Rajagaha.

It seems that the Buddha used to visit Sakuladāyī's hermitage quite frequently.

6 **Chalabhijātiya Sutta**, Chakka Nipāta, Ang.Nik. TND. Note that Purana Kassapa was also spending his vassa at Rajagaha at this time, according to Mahā-Sakuladāyī Sutta.

to enter the Order. His followers, however, protested and were finally able to dissuade Sakuladāyī from entering the Order.⁷

Nahātakamuni thera of Rajagaha was suffering with cramps. He was visited by the Buddha in the forest and asked, "Why are you staying in a lonely place like this carrying a disease?" He replied, "I dwell here controlling my physical body and free from all mental obstacles."⁸

The seventeenth vassa of the Buddha was completed in Rajagaha.

A young rich son of Rajagaha, named **Culla-Piṇḍapātika-Tissa**, heard the Buddha preaching in Veluvana. He decided to join the Order. His parents, however, did not give him consent. He starved for seven days, just to get permission from his parents to enter the Order.⁹

The Buddha informed others that he would be leaving Rajagaha to spread his teachings to other places after two weeks. Monks who were interested to follow the Buddha began their preparation by making new robes and bowls. **Mahā-Kassapa** thera did the same. Some of the monks commented bitterly, "Mahā-Kassapa is well loved and well looked after by the people of Rajagaha. How is it possible that he would leave his lay devotees here and follow the Buddha elsewhere?"¹⁰

At one occasion, **Sāriputta** asked his brahmin maternal uncle whether he was doing any meritorious deeds. The brahmins answer was affirmative, saying that he used to give donations to *nigāṇṭha* on monthly basis so that he could go to heaven (*brahmaloka*) after death. Sāriputta explained to him that his teachers had given him false hopes and that they themselves did not know the way to *brahmaloka*. Sāriputta told him that the actual path to achieve a superior future existence could be shown by the Buddha. Sāriputta took him to the Buddha. The Buddha told him, "It is better to offer a real unattached monk once rather than offering a huge sum again and again to ordinary people."¹¹

7 **Culla-Sakuladāyī Sutta**, Maj.Nik. (2.3.9). This seems to have occurred after Mahā-Sakuladāyī Sutta since in this sutta he almost joined the Order, whereas in the latter, he did not seem to be a great admirer of the Buddha though his followers were. It is being said in the Atthakāhā that he could not enter the Order because of a misdeed of his done in a past life; and that he actually entered the Order and attained arhatship during Ashoka's reign when he was born as **Assagupta** thera.

8 Theragāthā (**Nahātakamuni**, No. 220, vs. 436-441). TND.

9 **Vāṭamiga Jātaka** (No. 14). See vassa 48. It is said that the Buddha left Rajagaha after around two weeks and headed for Sāvāthī. With this base, it could be said that this incident occurred on or just after the vassa period.

10 Dhammapada (7.2).

11 **Sāriputta-therassa-Mētuta-Brahmaṇa Vatthu**, Dhammapada (8.5, vs. 106). TND.

Some of the monks who had spent their vassa in Vārāṅasī came to visit the Buddha in Rajagaha. They had difficulty on the way, specially in the forests where there was ample of edible food but no lay-person was there to offer those fruits to them. In Veluvana, when the Buddha came to know that the monks had come starving on the way, made the rule that the monks could eat fruits in lonely forests if no assistants were available.¹²

Many monks who had passed their vassa at Kapilavatthu came to Kalandaka Nivāpa, Veluvana, Rajagaha, to pay homage to the Buddha. They asked them as to who was the most popular and the most respected therā in Kapilavatthu. They reported that **Puñña Mantāniputta** was the one. **Sāriputta**, who was sitting beside the Buddha, became much eager to meet Puñña after listening to the acclamations of the latter.¹³

Most of the monks had come to visit the Buddha in Rajagaha after vassa, some of whom had attained arhatship. They reported about their attainment. **Susīma paribbājaka**, then a therā, who had been listening to their progress report, went to them to find out the truth. He was surprised to see that some of them had actually attained arhatship without obtaining supernatural powers. He went to the Buddha to have the phenomena explained. The Buddha explained him in detail the goal of life and the truth of nature which had nothing to do with supernatural powers. Susīma had his eyes opened. He confessed his original purpose of joining the Order. He was cordially forgiven. He, in fact, became an arhat.¹⁴

Two weeks after the completion of the vassa, the Buddha left for his missionary journey followed by a retinue of monks including **Mahā-Kassapa** therā. At **Māpamāda-Kandara**, a gorge in mountains, the Buddha ordered Mahā-Kassapa therā and some other monks to stay back in Rajagaha in case monks were required for certain occasions, celebrations, funerals, etc. in Rajagaha. Mahā-Kassapa who had prepared himself to leave with the Buddha, had to return back. Some of the monks commented scornfully, "Mahā-Kassapa is well loved and well looked after by the people of Rajagaha. How could he possibly leave his lay devotees here and follow the Buddha elsewhere, as we have already said before?" The Buddha heard their remark and said, "Mahā-Kassapa is not greedy. He is not staying here because of plentiful offering he would be getting, but because of my instruction. The mindful

12 Mahāvagga, Vin. (6.3.10). Evidently it occurred after the Buddha had spent his vassa at Rajagaha.

13 Rathavināya Sutta, Maj.Nik. (1.3.4). The incident occurred soon after a completion of vassa. The rules of vassa had been well established by that time. The Buddha was spending his vassa at Rajagaha, from where he went to Sāvathī.

14 Susīma Sutta, Sam.Nik. (12.7.10). That the event occurred after vassa (in Rajagaha) and that Susīma attained arhatship after the sutta is given in Atthakathā (BKP, III, pg. 271). Please refer to vassa-4 for the reason why Susīma entered the Order.

strive themselves; then take no delight in sensual pleasures. Like swans that quit a muddy pool, they abandon all cravings."¹⁵

Sāvathi

The Buddha went to Sāvathi and stayed at Jetavana.¹⁶

At that time in Sāvathi were too many edible fruits on trees which nobody cared. Those were useless to monks as well because nobody were available to offer the fruits to them. The Buddha then allowed the monks to consume seedless (with tiny seeds) and seeded fruits after taking out seeds even if no donor was available.¹⁷

Once in an assembly in Jetavana, Ānanda thera told the monks that when he and his colleagues were newly ordained monks, Puñña-Mantāñiputta was very helpful to them. And that with his instruction, Ānanda had become *soṭāpanna*.¹⁸

In Jetavana, the Buddha was visited by Puñña-Mantāñiputta thera, who had come from Kapilavatthu. After a meeting, he went to have a siesta in Andhavana. Sāriputta was immediately informed by a monk about the arrival of Puñña-Mantāñiputta and his stay at Andhavana. Sāriputta went to Andhavana and started conversation with Puñña. First he asked Puñña-Mantāñiputta why did he chose to live in the Order, was that for purity of life, or for purity of heart or for purity of view, and so on. "None of those. I live a higher life to attain absolute nibbāna," replied Puñña. On being asked about nature of nibbāna, Puñña explained that nibbāna was the goal which could be attained by passing through various successive stages of purities that he had asked - purity of life, purity of heart, purity of view, purity through dispelling doubts, purity through full insight into right and wrong paths, purity of the path to be followed, and purity which raised from insight. "It could be compared to a journey of king Pasenadi from Sāvathi to Sāketa by means of relays of seven carriages," said Puñña. Sāriputta praised Puñña. Then afterwards Puñña came to know about the identity of Sāriputta. The two theras found great joy

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- 15 **Mahā-Kassapa-thera Vatthu**, Dhammapada (7.2, vs. 91). This event occurred after fifteen days of the completion of the vassa of the Buddha in Rajagaha.
- 16 It seems that Culla-Piṇḍapataka Tissa also accompanied the Buddha from Rajagaha to Sāvathi, according to Vatamiga Jātaka (No. 14)., though the Buddha had returned Mahā-Kassapa thera and other monks.
- 17 **Mahāvagga**, Vin. (6.3.12). According to the source, it probably occurred after the rule of allowing extra products from ponds and forests, and probably after allowing fruits to be consumed in forests in absence of donors. (see Vassa 4)
- 18 **Ānanda Sutta**, Sam.Nik. (21.2.4.1), Sam.Nik. TND. The event mentioned in the text, that of Ānanda becoming a *soṭāpanna*, could have happened within a year of Ānanda's life as a monk. If Cullavagga, Vin. (7.1.2) is to be followed.

in each others words.¹⁹ Later, the Buddha declared Puñña-Mantāniputta as the best preacher of the Dhamma.²⁰

One day, Saṅgārava of Sāvatti visited the Buddha in Jetavana and asked the Buddha how come he could remember some of the mantras with great ease and others not at all. The Buddha answered that the mantras learned with a mind possessed by sensuous lust, ill will, lethargy and torpor, excitement and disturbance, doubt and wavering, would be easily forgotten; as is the case of a person who would try to see his clear reflection in a bowl of non-stagnant and unclear water. The cultivation of seven *bojjhaṅga* would remove those hindrances.²¹

Once the Buddha in Jetavana was visited by Jāṇussoṇī brahmin and expressed his view that there was nobody in the world who was not afraid of death. The Buddha explained him that those who are indulged in sensual attachments, indulged in physical attachments, committing evil deeds, or bearing uncertainty would fear from death, others would not.²² Jāṇussoṇī then asked, "Why do some people go to hell, some to heaven, after death?" The Buddha replied, "Those doing evil deeds go to hell, others to heaven."²³ Jāṇussoṇī again asked, "Is there any meaning in giving offerings in the name of the passed ones? Do those offerings reach to the deceased ones?" The Buddha said, "Those who have reborn in inferior lives because of evil deeds would not get the offerings; those who have reborn in superior lives because of good deeds would get."^{24 25}

19 Rathavinṭṭa Sutta, Maj.Nik. (1.3.4). It occurred when the Buddha arrived at Jetavana after spending vassa at Rajagaha. The incident must have happened after the establishment of Sāketa city.

20 Etadagga Vagga, Ekaka Nipāta, Ang.Nik.

21 Saṅgārava Sutta, Sam.Nik (44.6.5). This Saṅgārava was a dweller of Sāvatti. He seems to be the same Saṅgārava of Sāvatti who was a friend of Ananda thera and who was converted by the Buddha in his house (see vassa-14). In both the occasions we find him declaring as the follower of the Buddha. Logically, he should have been converted by the Buddha while visiting his residence, rather than him being converted at Jetavana.

Exactly same sutta is being repeated in Saṅgārava Sutta, Pañcaka Nipāta, Ang.Nik., which had been attributed to Saṅgārava of Rajagaha in BKB (III, pg. 352), probably based on the Athakathā. However this is possibly a mistake that has arisen because of similar name, since Sam.Nik. clearly states that the incident had happened in Sāvatti. Evidently there were two Saṅgāravas at that time, one in Sāvatti who was a friend of Ananda, and the next was the overseer of Sāvatti.

22 Abhaya Sutta, Catukka Nipāta, Ang.Nik. (pg. 165).

23 Adhikarana Sutta, Duka Nipāta, Ang.Nik. (pg. 58).

24 Jāṇussoṇī Sutta, Dasaka Nipāta, Ang.Nik. (1 0.17.1 1). (pg. 301)

25 Many conversations of Jāṇussoṇī have been recorded in Pāli canon. Some of those might have occurred at the same time, but recorded separately. The idea is supported by the fact that in all conversations, Jāṇussoṇī is said to have been converted during the occasion. Hence the author has grouped three related conversations of Jāṇussoṇī at one place.

Devasava, a young ruler of a province, visited the Buddha. He got so impressed with the Buddha that he entered the Order. He soon attained arhatship and narrated, "I have overcome all of my mental disturbances and proudness."²⁶

In Rajagaha, a female devotee, named **Lājā**, used to come early in the morning and clean the premises where **Mahā-Kassapa** thera used to dwell. Mahā-Kassapa then discovered who was responsible for the cleanliness in the vicinity. The thera forbade her to come near vihāra any more as he was afraid that lay-people might think in a different angle if they were to find out cleaning by a girl in his dwelling. Lājā was much distressed. Later, when the matter was known by the Buddha at Jetavana, she was told by the Buddha, "Kassapa, my son, could not be blamed for his act. It was his duty to stop you from coming to vihāra. To do good deeds is the duty of the one who is anxious to gain merit. If a man does what is good, he should do it again and again; he should take delight in it. The accumulation of merit leads to happiness."²⁷

Isipatana

From Sāvatti, the Buddha departed for Isipatana, Vārāṇasī.

Suppiya and **Suppiyā** were a devotee couple of Vārāṇasī. One day, Suppiyā went to a vihāra and met a monk who just had had a dysentery, and was in need of a meat broth. On her return home, she sent her servant to fetch meat from the market. The search for meat on that day, however, was an unsuccess. To keep her promise, Suppiyā cut a piece of meat from her own thigh with a knife and gave that to her servant to prepare soup out of that for the monk. She then went to bed to have a rest. When her husband Suppiya had come back and found out what his wife had done, he was deeply impressed with her devotion. He took no time to invite the Buddha staying at Isipatana for a meal next day. The very next day, after the meal, the Buddha asked about Suppiyā. On hearing that she was ill, the Buddha asked her to be brought in front somehow. Thus the Buddha saw Suppiyā who had cut her own flesh for offering. The Buddha gave suitable sermons to the couple. After returning to the vihāra, the Buddha found out the monk who had asked Suppiyā for the meat, and chided him. The Buddha then declared the rule that a monk should not consume

26 Theragāhā (**Devasabha**, No. 89, vs. 89). TND. PND.

27 **Lājā-devadhītā Vatthu**, Dhammapada (9.3, vs. 118). TND.

The source says that Lājā was a goddess (devadhītā). She was once a paddy field watcher in Rajagaha. After getting up from his seven day compassion meditation in Pippali cave, Mahā-Kassapa thera saw her through his compassion vision. He approached her. She offered him some of the dry rice with devoted heart. As soon as she turned back, she was bitten to death by a venomous snake. She was reborn as Lājā goddess in devloka. Being grateful to the thera, she used to come to the dwelling place of the thera early in the morning and rendered her services by keeping the place clean. She was caught up by the thera on the third day, and was told not to do so anymore. He was embarrassed. The source further says that it was during this time that the Buddha in Sāvatti send her radiance and told her the verses. She is said to have become a solapanna after the preaching.

human flesh, even when willingly given.²⁸ Suppiyā was later declared as the foremost nurse.²⁹

Later, on knowing that some monks had consumed flesh of elephants, horses, dogs and even snakes during famine period, the Buddha banned the consumption of flesh of those animals.

Some monks dwelling in forests were in habit of consuming flesh of lions, tigers, leopards, bears and hyenas offered to them by hunters. The Buddha also banned the consumption of those fleshes.³⁰

Nandiya of Vārāṇasī was a rich and pious follower of the Buddha. One day, after listening to the Buddha's discourse on the benefits of building vihāras, he built **Mahāvihāra** monastery in Isipatana. On another day, **Moggallāna** visited the Buddha and asked whether the place in heaven would be already be booked for meritorious people even when they were still alive in the world. "Yes", said the Buddha, "The gods in heaven awaits the entry of good and generous ones just as relatives await the return of the one who is long absent. Just as a man who has long been absent and has just returned home safely is welcomed with joy by relatives and well-wishers, similarly, his good deeds will receive him who has done good when one goes from one world to another."³¹

Andhakavinda

From Vārāṇasī, The Buddha went for **Andhakavinda**, a village in Magadha, accompanied by 1200 monks. Many villagers were following the Buddha waiting for their turn to offer meal to the Order carrying cart loads of provisions. A particular brahmin was also following the Buddha for the same purpose for two months. When the Buddha reached Andhakavinda, the brahmin, who was tired of waiting for his

28 Mahavagga, Vin. (6.4.1); Milinda-Panha (4.8.64). The circumstance happened in Isipatana. The Buddha had arrived there from Rajagaha, and from there the Buddha had left for Andhakavinda.

It is said that, at the moment the Buddha had his eyes on Suppiya, her wound was instantly healed. Suppiya is said to have attained *solāpanna* level in her first meeting with the Buddha in Isipatana.

29 Eladagga Vagga, Ekaka Nipāta, Ang.Nik.

30 Mahāvagga, Vin. (6.4.2). TND. PND

31 **Nandiya Vattthu**, Dhammapada (16.9, vs. 219-220). The story explains that a mansion came up for Nandiya at devloka as soon as he constructed Mahāvihāra monastery. This was seen by Moggallāna when he visited there, and that was why, as the source mentions, he asked the Buddha such question.

Nandiya was the only son of his parents. He was married with Revati, who belonged to a family of disbelievers. At first Nandiya was unwilling to marry her, but when she promised to help him out in every aspect, he married her. Nandiya became the owner of an immense wealth after the death of his parents. He was very much generous. Vimānavatthu Athakathā adds that Revati again became a monk-hater after the expiry of Nandiya.

turn of offering meal to the Order, decided to offer something that was in scarcity in the provision room. He noticed gruel (*vāgu*) and honey lumps missing. He went to **Ānanda** and reported that he had waited for two months, and that he would like to offer gruel and honey lumps. **Ānanda** reported that to the Buddha and the Buddha gave the permission. Next day in the morning, the brahmin offered the Order gruel and honey lumps which the Buddha declared as acceptable for the monks. Then the Buddha told the brahmin about ten actions of gruel, and told him that anybody offering gruel would also be offering the ten benefits associated with it. Those are - 1) it sustains age; 2) sustains health; 3) sustains happiness, 4) sustains energy; 5) sustains skill; 6) deprives hunger; 7) quenches thirst; 8) settles acidity; 9) keeps abdomen clean; and 10) helps digestion. From that time on, taking gruel as a breakfast by monks became a practice.³²

Many people came forward to offer breakfasts for monks everyday. In a few days, many monks developed a habit of consuming heavy breakfast. One day, a young minister decided to entertain the Order with a grand meal; and invited the Buddha and the monks for the meal. He had prepared delicious and expensive gourmet for the monks. But the monks were almost full because of the heavy breakfast and hence could hardly consume anything. That embarrassed the donor. He was quite annoyed with the fact that the monks, who had accepted his invitation for meal, had taken heavy food elsewhere earlier. Out of anger, he distributed food to the monks as if he is distributing alms to the beggars. After the meal, and after giving suitable discourse, the Buddha left for the vihāra. After that, the minister felt very sorry for the way he treated the monks. He went to confess to the Buddha. The Buddha told him that he had earned virtue by providing food. Afterwards the Buddha summoned monks and chided them for consuming heavy gruel in a place other than invited for the meal. The Buddha banned taking gruel breakfast in a place other than where invited.³³

While returning back from **Andhakavinda** to **Rajagaha** with 1250 monks, the Buddha was met on the way by a sugar-dealer named **Belattha Kaccāyana**. With permission from the Buddha, **Belattha** offered sugar to each of the monk at his hearts contents. Still some sugar was left over. As per the Buddha's direction, **Belattha** threw away left over sugar into water. The water crackled. Then the Buddha preached to **Belattha** who then declared himself as a follower of the Buddha.³⁴

32 Mahāvagga, Vin. (6.4.3). It occurred when the Buddha came to **Andhakavinda** from **Vārānasi**; probably after the rule by the Buddha that only one meal should be consumed a day by the monks (see vassa 14).

33 Mahāvagga, Vin. (6.4.4).

34 Mahāvagga, Vin. (6.4.5).

Rajagaha

The Buddha reached at Rajagaha.

The Buddha stayed at Veluvana. At that time there was plenty of sugar in Rajagaha. Monks were in doubt whether sugar can be consumed by sick monks or even by healthy monks. The Buddha told that sick people could have sugar, others could have sugar solution.³⁵

A monk named **Thera** had misunderstood the life philosophy of the Buddha. He dwelt alone and told others to do the same. The Buddha went to him and told him about the actual meaning of dwelling alone, "Past is gone. Forget about future. Conquer mental evils of the present. This I call living alone."³⁶

A bunch of thieves of Rajagaha were taken to a cemetery for execution. One among the lot was an ex-monk, a pupil of **Mahā-Kassapa** therā. Mahā-Kassapa saw him and told him to keep his mind steadfastly on a subject of meditation. As instructed, he concentrated. He did not exhibit any fear when he was about to be chopped off by the executioner. The executioner as well as on-lookers were puzzled and were much impressed by the man's courage. This was reported to king **Bimbisāra** as well as to the Buddha. The king ordered to release the man. The Buddha told the man in verses, "Whoever with no desire for household life finds pleasure in the forest of asceticism, and though freed from desire for household life, yet returns back to that very household life. Come, behold that man ! Freed, he rushes back into that very bondage."³⁷

Cāliya Pabbata

From there, the Buddha went to Cāliya Pabbata.

The Buddha started his eighteenth vassa at Cāliya Pabbata.

35 Mahāvagga, Vin. (6.4.6). It occurred after Belaṭṭha's conversion.

36 Theranāma Sutta, Sam.Nik. (20.10). TND.

37 Dhammapada (24.3, vs. 344). TND. The event occurred relatively lately since the person concerned had not only entered the Order, but also had gone through household life, and had also spend some years as a thief.

The thief was previously a pupil of Mahā-Kassapa therā who had achieved four levels of meditation. But one day, when he went for alms to his uncle's house, he fell into love with a woman. He then left the Order, but could not turn out to be a successful layman as he was too lazy. So his uncle drove him out of the house. Subsequently, he became a member of a thief gang. All of them were trapped by authorities and were taken for execution, where Mahā-Kassapa saw him. It is also said the Buddha did not appear in front of the person physically but rather send a ray of glory to him.

In the story, it is said that the thief became *soṭāpanna* after the discourse. The person later entered the Order again and became an arhat.

Vassa Eighteen (Cāliya Pabbata)

Cāliya Pabbata

Isidatta therā at that time was dwelling in **Macchikāsaṇḍa** in Ambātaka grove with a number of senior monks. **Citta Gahapati** invited the monks to a meal. On the occasion, Citta asked about diversity of elements according to the Buddha. Nobody was able to answer that. Finally, with the permission of the eldest, Isidatta therā, the youngest of all, replied the answer in detail. Then Citta asked several other philosophical questions including those about **Brahmajāla Sutta**, and Isidatta replied in a satisfactory manner. At the end of the dialogue, Citta found out that Isidatta was none other than his pen-friend of Avanti. Much delighted, Citta invited Isidatta to dwell at Ambātaka of Macchikāsaṇḍa, promising to provide with all requisites. But Isidatta left the place and never returned.¹

The eighteenth vassa of the Buddha was completed in Cāliya Pabbata.

Campā (Aṅga)

From there, the Buddha went to Campā, the capital of Aṅga, and stayed at Gaggarā lake.

At Campā was staying a devout and skilled follower of the Buddha named **Vijjyamāhita**. One day, he came out of his house to visit the Buddha. Thinking it was too early, he went to a nearby **Paribbājakārāma**, a hermitage of paribbājakas. There he was asked by paribbājakas whether it was true that the Buddha had condemned every sort of austerities. Vijjyamāhita told them that the Buddha had ridiculed some austerities and praised others. Another paribbājaka commented that the Buddha had been teaching which he himself did not follow. Vijjyamāhita invalidated their arguments maintaining that the Buddha declared what was good and what was bad, and that the truth of his teachings could be proved. The paribbājakas were thus silenced. Afterwards, Vijjyamāhita visited the Buddha at Gaggarā lake and reported about the discussion. The Buddha congratulated him for his right

¹ **Isidatta Sutta**, Pethama, Sam.Nik. (39.2); **Isidatta Sutta**, Duttīya, Sam.Nik. (39.3). The event occurred after **Brahmajāla Sutta**.

answers. Furthermore, the Buddha explained him that he was against only those asceticism and austerities which lead to construction of evil states.²

Assapura (Añga)

The Buddha then went to **Assapura**, another city of Añga.

There the Buddha preached to an assembly of monks, "It is not a robe that makes a real bhikkhu; nor other external practices make a real bhikkhu. It is by getting rid of all evil qualities that a man becomes a real bhikkhu."³

Kajañgalā

From Assapura, the Buddha arrived at **Kajañgalā**, and stayed at **Suveluvana**.⁴ There he was visited by a young student, **Uttara**, a pupil of **Pārāsariya**,⁵ to whom the Buddha had asked what was the view of his teacher regarding sense organs. Uttara said that his teacher preached to control all sense organs totally - not to see, not to hear, and so on. The Buddha argued that if such was the case, a blind or a deaf would have reached the highest point of the development. Uttara kept silent. Then, upon the request of **Ānanda**, the Buddha explained that the important thing was to remain unattached with what arise from sense organs, not to malfunction the sense organs completely.⁶

Silāvati (Shakya)

The Buddha arrived at **Silāvati** city of Shakya country.

A group of monks were living nearby. An aged brahmin with a knot-top and antelope skin, came to them and asked them to get rid of robes and enjoy the sensuous life. He was answered that they lived for present not for future; and that natural desires cause sufferings; and that the Buddha's doctrines gave immediate results. The brahmin retired frustrated. When the matter was reported to the Buddha, he identified the brahmin as a **Māra**.⁷

Sedaka (Sumbhā)

The Buddha came at **Sedaka**,⁸ a town of **Sumbhā**.

2 **Vijjyamāhita Sutta**, Ekādasa Nipāta, Ang.Nik. Also called Vajjiya Sutta. TND.

3 **Culla-Assapura Sutta**, Maj.Nik. (1.4.10). TND.

4 Also called **Mukheluvana** or **Veluvana** only.

5 Also called **Pārāsariya**.

6 **Indriya-Bhāvana Sutta**, Maj.Nik. (3.5.10). Pārāsariya had not entered the Order by that time.

7 **Sambahula Sutta**, Sam.Nik. (4.3.1). TND.

8 Also called **Dasaka**.

In an assembly of monks, the Buddha said, "Like in a circus where two people jointly show acrobatics, taking care of own-self individually as well as helping the other, one should try to save himself and help others to do the same."⁹ The Buddha added, "Supposing a man were told that if he carried a bowl brimful of oil through a crowd, he would win a beautiful maiden, but that if he spilt one single drop, he would lose his head; that man would not turn his attention to anything else. Similarly one should cultivate mindfulness towards the body."¹⁰

While the Buddha was dwelling at **Setaka** of Sambhā country, **Udāyī** there visited him and claimed that he had understood the Dhamma and had attained seven *bojjhaṅga*. The Buddha congratulated him.¹¹

Khomadussa (Shakya)

From there the Buddha visited **Khomadussa** town of Shakya country. It was raining a little and a group of brahmins had gathered at one place for certain business. The Buddha walked, probably because of rain, into their meeting, thus making them angry. The Buddha told them that there are no council where good men are not welcomed. The sermon pleased the brahmins, and they became followers of the Buddha.¹²

Sāvatti

From there the Buddha went to Sāvatti and stayed at Jetavana.

Upasena Vaṅgattaputta there visited the Buddha after the vassa period with a new monk whom he had ordained a year back. When the Buddha came to know that Upasena himself was only two years old in the Order, and he had ordained a monk after a year, the Buddha admonished him. The Buddha then restricted the ordination of monks by new monks, and declared that only those monks who were at least ten years old in the Order could do so.¹³

The new rule created a little havoc because of some innocent monks who thought that they were ten years old in the Order and started ordaining every sort of

9 **Sedaka Sutta**, Sam.Nik. (45.2.9). TND.

10 **Janapada Sutta**, Sam.Nik. (45.2.10). TND.

11 **Udāyī Sutta**, Sam.Nik. (44.3.10). TND. Probably Udāyī achieved arhatship soon after this sutta.

12 **Khomaduseka Sutta**, Sam.Nik. (7.2.12). TND.

13 **Mahāvagga**, Vin. (1.2.7); *Vaka Jātaka* (No. 300). The event evidently occurred after a vassa period and after at least ten years of establishment of the Order. Upasena was only two years old in the Order at that time. According to *Jātaka*, the incident occurred at Jetavana.

person into the Order. The Buddha then forbade those monks from ordaining others who were not certain about their age in the Order.¹⁴

Upasena Vaṅgattaputta then tried hard in *vipassanā* and attained arhatship. He became perfect in thirteen *dhutaṅga*.

The Buddha stayed in meditation in solitude for three months.

After three months, Upasena Vaṅgattaputta revisited the Buddha with his followers. The Buddha praised him and declared that monks who practice 13 *dhutaṅga* could visit him even during his period of solitude. Later, it happened that some of the monks pretended themselves as had been practicing *dhutaṅga* in order to visit the Buddha. After the visit, they used to throw away old rags, a necessary element of *dhutaṅga*. When the Buddha discovered it, he told them a past story about a wolf who pretended to observe fast because he was totally unsuccessful to obtain any food.¹⁵

Vakkali, a brahmin of Sāvatti, one day saw the Buddha going on alms-around in the city. He was much impressed by the noble appearance of the Buddha. At the same time, he felt much affection and great reverence for the Buddha. He asked permission to join the Order just to be near to the Buddha.¹⁶

One day, **Upasena Vaṅgattaputta** then told his colleague monks, "For meditation, dwell in a lonely place. Be contented. Do not harm others. You will obtain the goal."¹⁷

The pupil of Mahā-Kassapa then, who had turned out to be a thief, who afterwards was reconverted after the Buddha's preachings delivered to him when he was forgiven from his execution, came to Jetavana and reentered the Order. He attained arhatship soon afterwards.¹⁸

14 **Mahāvagga**, Vin. (1.2.7).

15 **Vaka Jātaka** (No. 300).

16 **Dhammapada** (26.11). TND. Place probably was Sāvatti where Vakkali belonged to.

17 **Theragāthā (Upasena)**, No. 238, vs. 578-587). It is being told that these verses were delivered by Upasena as an answer to a question regarding what was to be done during dissension of Kosambi monks (see DPPN, I, pg. 405). However this does not seem to be correct as Upasena had not entered the Order by that time.

Note that there are some verses iterated by Nāgasena in Milinda-Pāṇiha (5.1.6, 6.4.31 - 6.4.34, 6.4.36) some of which are very similar, others being identical with those given in Theragāthā for Upasena.

18 **Dhammapada** (24.3, vs. 344). He was readmitted to the Order in Jetavana, after the verses preached for him by the Buddha in Jetavana. (see vassa 17).

A monk who was bathing in Aciravatī river, found an unattended bag with 500 coins forgotten by a brahmin. The monk kept it so that it could be returned back to the brahmin later. When the brahmin came back, the bag was returned. The greedy brahmin, to save reward to be given to the monk, charged the monk of stealing 500 out of 1000 coins in the bag, and left the place. The matter was reported to the Buddha at Jetavana by fellow monks. The Buddha declared that monks should not take ornaments and valuables.¹⁹

Tissa was a householder of Sāvattī who had joined the Order under the Buddha. An eruption had broken out on his body covering his entire skin surface with sores. Because of the stinking body, he was called **Pūtigata-Tissa**. His fellow monks, unable to look after him, abandoned him. The Buddha came to know about him. He went to visit Tissa. He boiled some water and washed body of Tissa with warm water his own hands, and finally cleaned and dried his robes. Tissa felt greatly comfortable. The Buddha then told him, "Deprived of consciousness (life), this body will fall on the earth like a useless log." Listening to the sermon, Tissa became an arhat.²⁰

A monk, who was meditating in an old garden after getting a topic of meditation from the Buddha, was noticed by a call-girl who was waiting for his customer. The girl tried to attract his attention and seduce him. The monk got thrilled. The Buddha in Jetavana, knowing this, told the monk not to get attracted to sensual pleasures, but rather try to get delight in forests where ordinary people could not get any delight. The Buddha added, "Forests are delightful but the ordinary people find no delight in them; only those who are free from passion will find delight in them, for they do not seek sensual pleasures."²¹

Kitāgiri

From Sāvattī, the Buddha left to Kitāgiri, accompanying by a large number of monks, 500 in number, including **Sāriputta** and **Moggallāna**. When **Assaji** and **Punabbasu**, (two of Chabbaggiya) the heads of ill-tamed **Chabbaggiya** monks of Kitāgiri, heard their arrival, they decided not to provide lodging for Sāriputta and Moggallāna, with whom they had had a bad experience.²² When the Buddha arrived

19 Pācītiya Pāli (BKM, I, pg. 116). It occurred before Visākhā decided to make Pubbārāma, when Ānanda did not keep the ornament left by Visākhā inside the vihāra.

20 **Pūtigata-Tissa-thera Vatthu**, Dhammapada (3.7, vs. 41). TND.

The story continues saying that Tissa passed over soon. The Buddha made a stupa to be built on his relics. Later the Buddha told the monks about the past deeds of Tissa which made him suffer in that life.

The Buddha had also attended another patient personally (see vassa 20).

21 **Āññāta-ṭṭhi Vatthu**, Dhammapada (7.10, vs. 99). TND. The Buddha is said to have appeared in front of the monk in the form of radiation with his supernatural power.

22 See vassa 15.

at Kitāgiri, he was warmly welcomed by Chabbaggiya monks, but refused to provide accommodation to the chief disciples on the ground that all the beds had been allotted to the monks of Kitāgiri. The Buddha admonished them saying that five things could not be set apart in the Order, namely a garden, a vihāra, a bed, iron weapons, and utensils and materials used commonly in a vihāra.²³

Ālavi

From Kitāgiri, the Buddha went to Ālavi.

The Buddha stayed at **Aggālava Cetiya** of Ālavi. When people heard that the Buddha was in their town, everybody rushed towards Aggālava Cetiya. The weaver girl, whom the Buddha had met in one of his previous visits to Ālavi, also wanted to visit the Buddha. However, her father had asked her to wind some thread pools urgently. She did that promptly and took them to her father. On the way, she saw the Buddha amidst audience but she could not join there. She went to her father, handed over the thread pools, and came back to Aggālava Cetiya. The Buddha was waiting for the weaver-girl before his thanksgiving sermon to the audience. On her arrival, the Buddha asked her where had she come from, where was she going, did not she know and did she know it. The girl answered in negative for all the questions except for the third one. Listening to her answers, the audience thought the girl was disrespectful towards the Buddha. However, when asked by the Buddha, the weaver girl explained the meaning of the four questions asked by the Buddha - 1) from which past existence she had come from; 2) to which future existence she would be going to; 3) did not she know that she would die one day; and 4) did she know when she would die. And accordingly she had answered. The Buddha was satisfied with her answer and said to the audience, "Most of you might not understand clearly the meaning of the answers. Those who are ignorant are blind, living in darkness. Blind are the people in this world, only few in this world see clearly through their insight. Just as only a few birds escape from a net, so also only a few attain nibbāna." The weaver girl became a *sotāpanna*. Then she continued her way to the weaving shed. At her arrival, his sleeping father awoke suddenly, and accidentally pulled the shuttle. The point of shuttle struck the girl and she died right on the spot. With eyes full of tears, the father went to the Buddha and asked to admit him into the Order. Thus he became a *thera* and, not long afterwards, attained arhatship.²⁴

23 Cullavagga, Vin. (6.5.3). The same rule had been proclaimed at another incident (Cullavagga, Vin. (6.5.2)). The incident mentioned in the text occurred while the Buddha had gone to Kitāgiri from Sāvātthi. If the sequence of the events given in the source literature is to be followed, the incident could be placed after construction of Pubbārāma Vihāra. Most probably, the event occurred after the banishment act was acted upon Kitāgiri monks by Sāriputta and Moggallāna. The net result of the story is not described anywhere.

24 **Peṣakārādhitā Vatthu**, Dhammapada (13.7, vs. 174). The incident occurred after three years of the Buddha's first visit to Ālavi when the girl first met the Buddha. It is said that the Buddha went to Ālavi knowing that the weaver girl had ripen enough to understand the Dhamma. According to

Many lay-disciples of Ālavi were not happy with monks over there who used to do different sort of things in the name of house construction (*nava-kamma*) that were not suitable for monks. Most of them used to get involved in house making for personal material gains. When the matter reached the Buddha, such acts were prohibited in the Order.²⁵

Once a monk cut a tree in order to make a vihāra. The tree-sprite tried to stop him by putting her son on a branch. By that time, the monk had already swung his axe, and unintentionally cut off one arm of the child. Furious, the tree-sprite decided to kill the monk. But, right in time, she realized that such an act was foolish and if she were to kill a monk who observes moral precepts, not only she would have a bad future but also other sprites might get tempted to kill other monks. So she went to the Buddha at Aggālava Cetiya weeping, and reported him about the happening. The Buddha said, "You have done well by controlling yourself. He who restrains his raging anger, as a skillful charioteer checks a speeding chariot, him I call a true charioteer; other charioteers only hold the brides." The sprite attained *sotāpanna* level. She was offered another tree. The Buddha then forbade monks to cut herbs, shrubs, and trees.²⁶

An ill therā had to consume fats as a medicine. The Buddha allowed fats of different animals to be consumed by sick monks before noon.²⁷

Cāliya Pabbata

From there, the Buddha went to Cāliya Pabbata.

The Buddha started his nineteenth vassa at Cāliya Pabbata.

Dhammapada, this was the second visit of the Buddha to Ālavi. It is said that the Buddha was accompanied by 500 monks at that time.

25 **Cullavagga**, Vin. (6.5.4). This event probably occurred late in the life of the Buddha as we find the mention of different other rules banned by the Buddha in the source referred. It is also mentioned that monks had been practicing such acts for very long time, 20 to 30 years as the source says, which probably is an exaggeration.

26 **Aññātara-bhikkhu Vatthu**, Dhammapada (17.2, vs. 222). TND.

27 **Mahāvagga**, Vin. (6.1.2). TND. PND.

Vassa Nineteen (Cāliya Pabbata)

Cāliya Pabbata

The Buddha spent his rainy season at Cāliya Pabbata.¹

The nineteenth vassa of the Buddha was completed in Cāliya Pabbata.

Vesāli

From there, the Buddha went to Vesāli.

Vesāli was too prosperous that year. Monks were getting plenty of alms easily. Once it occurred to the Buddha that the rules he had laid for the monks during famine period in Rajagaha² should be canceled out. He declared the cancellation of such rules in an assembly.³

One evening, the Buddha came out of Kutāgārasālā, Mahāvana, where he was staying, and went to the room where a sick monk was lying. In presence of other monks, the Buddha preached, "A weak and sick monk who has five qualities can attain the goal of life very soon - 1) he does not get attached to his body; 2) maintains proper diet; 3) cultivates unattachment towards the world; 4) realizes the impermanence of *saṅkhāra*; and 5) is mindful about the death."⁴

A brahmin of Vesāli, **Gaṇḍimitta**, saw the Buddha in Vesāli. Much impressed, he joined the Order under **Mahā-Kaccāyana**. Being lazy and too dependent on others, he was nick-named as **Valliya** ('creeper'). Finally he went to **Venuddatta** therā with determination and asked in verses, "Behold my determination. I shall achieve the

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- 1 No details is found as to the activities of the Buddha or his followers in Cāliya Pabbata that is suitable to be included in this vassa.
 - 2 E.g. allowing to prepare food inside vihāra, etc. (see vassa 16).
 - 3 **Mahāvagga**, Vin. (6.5.1). This should have occurred short while after the famine in Rajagaha.
 - 4 **Gilāna Sutta**, Pañcaka Nipāta, Ang.Nik. TND. Note that these and other sermons were preached to Girimānanda therā as well when he was ill (see Giri Sutta).

internal piece just as a river does combine with the ocean." With advice from Venudatta regarding meditation, he was able to obtain the goal of life.⁵

From Vesāli, the Buddha headed for Sāvathī.

Kesaputta (Kosala)

On the way, the Buddha reached **Kesaputta** village of Kosala country. There the Buddha was approached by **Kālāmas**, the inhabitants of Kesaputta village, and expressed that they were confused as to which doctrines were right as different religious leaders used to visit the village to preach and everybody used to declare his view as the most superior. The Buddha said, "Do not believe anything merely because it is said so, because it is a tradition, or because it is taken as granted, or because it is written in a book, or because it is logical, or because it is lawful, or because it is good looking, or because it complies with your opinion, or because it was told by an attractive person, or because it was told by your honorable teacher. You think yourself and decide !" The Buddha then with a series of dialogues, convinced the villagers that attachment, jealousy and ignorance are futile. The Buddha added, "One who lives a good life lives happily whether the next world exists or not, whether there is any reaction for evil deeds or not." The Kālāmas were so satisfied that the all declared themselves as the followers of the Buddha.⁶

A gay person (homosexual) had joined the Order by that time. He used to invite other monks for sensual pleasures. Knowing this, the Buddha restricted the entrance of homosexuals in the Order.⁷

A young and rich brat had his golden days turned off. It became very difficult for him to live luxuriously. Thinking that the life of a monk was luxurious, he shaved his head himself, wore yellow robes, pretended as a real monk and went to stay at a vihāra with other monks. When he was asked about his teacher and his age in the Order by other monks, he was unable to answer. When questioned by **Upāli** thera, he revealed the truth. Knowing the incident, the Buddha said, "Self-ordained monks

5 Theragāthā (Vallīya, No. 144, vs. 167-168). The event probably did not occur during the first visit of the Buddha in Vesāli, as Mahā-Kaccāyana seems to be present during or around this event.

Venudatta seems to have achieved arhatship by that time. However, no account of Venudatta is found anywhere in Pāli canon.

6 **Kesaputtiya Sutta**, Tika Nipāta, Ang.Nik. Commonly, but wrongly, known as **Kālāma Sutta**, this sutta is one of the most popular suttas to the modern scholars, as it reveals the super humanitarian view of the Buddha. This sermon had also been delivered by Nandaka thera to Salha, the grandson of Visakhā, in Pubbārama (Salha Sutta, Tika Nipāta, Ang.Nik.), showing that it was one of the fundamental principles of the Buddha.

7 Mahāvagga, Vin. (1.3.14). TND. The place of the event was Sāvathī, if the continuity of the events in the source is to be followed.

should be disrobed, and should not be allowed in. Those who had joined the other sects should be disrobed, and should not be allowed in."⁸

In a few days, because of the monks who had entered the Order after murdering their parents, and because of a non-human being who had joined the Order, the Buddha declared that such persons should not be allowed into the Order.⁹

Ālavi

From Sāvatti, the Buddha went to Ālavi, after covering a distance of thirty leagues.

A poor man of Ālavi had lost his ox. He knew that the Buddha was at Ālavi, and was very eager to listen to him. But he had to seek his lost ox, which was of higher priority to him at that moment. Meanwhile, after taking a meal at a house of Ālavi, the Buddha took his seat for discourse. However the Buddha, knowing that the farmer had still not arrived, did not start his preaching. Finally the farmer found his ox, and he hurried towards the place where the Buddha was waiting for him. The man was tired and hungry. So the Buddha directed the donors to offer food to him. When the poor man was comforted, and his mind was ready, the Buddha preached him his doctrine step by step. And at the end of the discourse, the poor man became a *sotāpanna*.

Sāvatti

From Ālavi, the Buddha went back to Jetavana, Sāvatti. On the way, monks remarked that it was so surprising that the Buddha had the poor man fed well before he gave the discourse. On hearing the discussion, the Buddha said, "If he were feeling very hungry, the pangs of hunger might have prevented him from understanding sermons fully. Hunger is the greatest ailment, *skandha* are the greatest illness. Nibbāna is the greatest bliss."¹⁰

A house holder of Sāvatti, named **Datta**, had found out that he had unknowingly committed incest with both his mother and sister. He was overcome with anguish and joined the Order. He adopted a course of austerity, dwelling in a hut of palm leaves

8 Mahāvagga, Vin. (1.3.14). TND.

9 Mahāvagga, Vin. (1.3.14). TND.

10 Eka-Upāsaka Vatthu, Dhammapada (15.5, vs. 203). It happened in Ālavi when the Buddha went there directly from Sāvatti, and from where the Buddha directly came back to Sāvatti.

The story also says that the Buddha went there just to convert the poor man. No other incident seems to have happened during this visit of the Buddha to Ālavi.

on the bank of Ganges. He had vowed not to speak if possible till he attains the goal of life. He was later famed as **Gangātirīya**.¹¹

Meanwhile **Sāriputta** therā, accompanied by **Moggallāna** therā, **Mahā-Kaccāyana** therā, **Mahā-Koṭṭhita** therā, **Mahā-Kappina** therā, **Mahā-Cunda** therā, **Anuruddha** therā, **Revata** therā, **Upāli** therā, **Ānanda** therā and **Rāhula** therā, had arrived in Macchikāsaṇḍa after touring through Kāśi.¹² When **Citta Gahapati** heard about their arrival, he went to visit them. After listening to the discourse from Sāriputta, Citta became an *anāgāmi*. He invited the theras for a meal next day. Citta went to inform **Sudhamma** therā in his **Ambātakārāma** vihāra about the arrival of the senior theras. Sudhamma, the permanent dweller of the vihāra, a therā supported by Citta, was also invited for the meal. Thinking that Citta had invited elder theras without informing him, Sudhamma rejected the offer. Next day, Sudhamma could not stop himself from visiting Citta's place to see what preparation had Citta made for the elder monks. He was again invited by Citta to join the meal, which he again refused. Rather he complained to Citta that everything was fine in preparation except for sesame-cake. Citta rebuked him for complaining for such a small detail, comparing the therā to a hybrid crow. Sudhamma left the vihāra in anger and headed for Sāvattī to report the matter to the Buddha.

The Buddha was at Jetavana at the time when Sudhamma appeared in front of him. Listening to the complete story, the Buddha blamed Sudhamma for the act saying that he had insulted a lay-disciple who was endowed with faith and generosity, and told the Order to penalize him with *patīsārāṇiya kamma*, an act

Dhamma.Digital

11 Theragāthā (Gangātirīya, No. 124); DPPN (I, pg. 736). TND.

The full story of Gangātirīya is as follows

While Gangātirīya was still inside her mother, she was expelled out by her mother-in-law in absence of her husband suspecting her of bad character. The pregnant lady went in search of her husband in Rajagaha. Gangātirīya was born in a traveler's rest house in Rajagaha. While his mother was bathing, the child was taken by a caravan leader who happened to see him. His mother herself was later taken away by a dacoit by whom she had a daughter. One day, she had a quarrel with the dacoit, and, in rage, threw her daughter on bed wounding her on her head. Fearing her husband's wrath, she fled alone to Rajagaha and lived as a prostitute. Later Gangātirīya fell in love with her and took her home as a mistress unknowing that she was his own mother.

Some time later, he married the dacoit's daughter as well. One day, the mother saw the mark on the head of the new lady while looking at her head. She recognized that she was her own daughter. The whole story was thus uncurtained. Filled with dismay, both of the women became nuns. Gangātirīya also joined the Order.

After three years, Gangātirīya attained arhatship. (see vassa 22).

12 This list of Theras is taken from Vin. (1.4.1). Dhammapada (5.14) says that only Sāriputta and Moggallāna were present.

of confessing. Various rules about that punishment were also proclaimed. Sudhamma went back to Macchikāsaṇḍa to beg pardon from Citta.¹³

At that time, some monks and nuns were looted and killed by dacoits on their way between Sāvatti and Sāketa. In Sāvatti, some of the dacoits were captured. Other dacoits, with fear of being captured, entered the Order. When they saw their ex-friends being taken away for execution, they thanked themselves for entering the Order, and thus saving their lives. However, that revealed their identity in the assembly. When the Buddha knew about it, he said, "Some of those monks and nuns, that were looted and killed, were arhats. No arhat killer should be allowed into the Order. If there is already one, he should be disrobed!"¹⁴

On another day, Jāṇussoṇī brahmin visited the Buddha and asked him about the aim and powers of *khattiya*, brahmins, house-holders, women, thieves and recluses. "To be strong, to be learned, to be skilled, to be fertile, to be armed, and to be of good characters, respectively," answered the Buddha.¹⁵

One of the monks had both male and female sex organs in his body. He used to commit adultery. Furthermore, there were some monks and nuns who had entered the Order without any bowl or robe. They used to go around for alms empty handed and naked. Because of the public, who started passing remarks on such monks and nuns, the Buddha had to declare rules for not ordaining such people. For the same reason, the Buddha ordered not to ordain crippled ones.¹⁶

Gayā

From Sāvatti, the Buddha went to Gayā.

In a village of Gayā was living a slave girl called **Rajjumālā**. Her brahmin mistress was very rude to her. She used to hold her by her hair and beat her heavily. In order to escape being pulled by her hair, she had her head shaven. But the mistress tied a rope around her head and pulled her about. She was hence called Rajjumālā ('with rope as a garland'). Being fed up with her life under the mistress, she escaped from the house with an excuse of bringing water, and went to a forest in order to commit suicide by hanging on a tree. There she saw the Buddha sitting underneath a nearby tree. The Buddha invited her and gave sermons. Rajjumālā became *soṭāpanna*. The

13 Cullavagga, Vin. (1.4.1-1.4.6); Dhammapada (5.14). This event probably occurred before twelfth vassa when Ānanda was appointed a permanent companion of the Buddha, because we find Ānanda there touring to Kāśi and Macchikāsaṇḍa while the Buddha was in Sāvatti. Further, it should have happened not only after Citta had become a *soṭāpanna*, but also after the ordination of all the elders mentioned in the text who went to Macchikāsaṇḍa.

14 Mahāvagga, Vin. (1.3.14). Sāketa was established by that time.

15 **Khattiya Sutta**, Chakka Nipāla, Ang.Nik. TND. Place probably was Jetavana since Jāṇussoṇī was of Sāvatti.

16 Mahāvagga, Vin. (1.3.14-1.3.15). TND.

Buddha went to a village and sat under a tree. Meanwhile, Rajjumālā went her home and iterated her meeting with the Buddha to her master. Her master went to the Buddha and invited the Buddha for a meal. After the meal, the Buddha preached to them and other house-holders of Gayā village gathered there. They became followers of the Buddha. Rajjumālā was set free and was adopted as a daughter by the father-in-law of her mistress.¹⁷

Sāvatti

From Gayā, the Buddha returned back to Sāvatti.

One day the Buddha in Jetavana was visited by **Pārāpariya** brahmin. The Buddha told him to get unattached from sensual arisings as he had told to Uttara.¹⁸ Much impressed, Pārāpariya entered the Order and won arhat fruitation. Then he sang, "Uncontrolled senses are harmful, controlled ones are beneficial."¹⁹

Culla-Piṇḍapātika Tissa of Rajagaha had gained sufficient fame in Sāvatti. His parents, in Rajagaha, were lamenting on the loss of their son. A courtesan, seeing them moaning, offered her service to bring back their son to household life given if she was to be handed over all the belongings of Tissa. Tissa's parents accepted the proposal. Fully prepared, she came to Sāvatti. She started giving alms to Tissa. One day, she acted as ill and summoned Tissa into her bedroom. Inside there, she was able to violate his chastity. She was, thus, able to take off robes of Culla-Piṇḍapātika Tissa and took him with her to his parents in Rajagaha. Knowing this, monks in Jetavana started to talk about it. The Buddha then told them that Tissa had been enticed back to household life in his previous birth as well.²⁰

17 *Vimānavatthu* (BKVK, I, pg. 234). It is said that the Buddha went to Gayā from Sāvatti and returned back to Sāvatti again after making Rajjumālā a *sotāpanna* which was his mission to go there. TND.

Rajjumālā died soon and born in Tāvalimsa devloka.

18 See *Indriya-Bhāvanā Sutta* (vassa 18).

19 *Theragāthā (Pārāpariya)*, No. 249. vs. 726-746). Most scholars have deduced that this Pārāpariya was the teacher of Uttara to whom the Buddha had preached *Indriya-Bhāvanā Sutta*, because the sūlla had been connected with **Pārāsariya**. The name of the teacher of Uttara was Pārāsariya, not Pārāpariya. The author is not quite certain whether Pārāsariya and Pārāpariya are one and same or not. Note that there was another brahmin named Pārāsariya, of Rajagaha, who also attained arhatship by controlling senses (*Theragāthā (Pārāsariya)*, No. 116), see vassa-4). He also seems to be a good candidate for becoming a teacher of Uttara.

Pārāpariya lived after the Buddha, and did spoke some verses after the Buddha's **parinibbana**.

20 *Vāṭamiga Jātaka* (No. 14). The incident occurred while the Buddha was at Jetavana. The Buddha had gone there from Rajagaha. The Buddha had stayed at Rajagaha only for fifteen days after Tissa had entered the Order.

Probably the incident occurred some time after the ordination of Culla-Piṇḍapātika Tissa since he had not faded from the memory of her parents. It did not occur immediately after the ordination as well since Culla-Piṇḍapātika Tissa is said to have gained sufficient fame by that time. He has been mentioned as an Elder (*sthavira*) in the story showing that he might have been older than ten years in the Order; but this is doubtful because of the first reason mentioned.

Because of the Buddha, other heretics had been losing popularity in the public drastically. They started making desperate appeal to the public for support by shouting that they were also enlightened like the Buddha. But such appeal produced no result. The heretics then decided to defame the Buddha. **Ciñcā Māṇavikā** was a beautiful female follower of theirs. They decided to use her to insult the Buddha. When **Ciñcā** visited them, the heretics did not speak with her for long time, impressing her that they were angered with her. **Ciñcā**, the devoted pupil, was frightened and expressed her desire to do anything to make her teachers happy. She was asked to put the Buddha to shame. **Ciñcā** accepted that.

Ciñcā started to work on her mission to defame the Buddha. She started going to Jetavana in the late evening, and coming back early morning thus making people suspicious. Nobody knew that she used to spend her night in a hermitage of heretics close to Jetavana. People were unaware that **Ciñcā** was acting according to her plan against the Buddha which was to be revealed to the public after a couple of months.²¹

At that time, **Visākhā Migāramātā** wanted to build a special kind of building, resembling a nail of an elephant with verandah for the monks. Monks were not sure whether they could use that or not. The Buddha then allowed the monks to use any sort of building.²²

The Buddha in Jetavana was again approached by **Sudhamma** thera whom the Buddha had sent to beg pardon from **Citta Cahapati**²³ **Sudhamma** had gone to **Macchikāsaṇḍa**. But being nervous in front of **Citta**, he simply kept silent over there, and then had returned back to Jetavana without begging pardon. **Sudhamma** reported about unsuccessful mission to the Buddha.²⁴ The Buddha ordered the Order to send an able companion monk with **Sudhamma** to beg pardon from **Citta**. The Buddha knowing that the pride of **Sudhamma** had dwindled by that time, said, "A bhikkhu should have no attachment. A good bhikkhu should not bear in his mind that a

Note that the story of **Culla-Piṇḍapātika Tissa** is very much same to that of **Sundarasamudda** as given in **Dhammapada** (26.32). The main difference lies on the fact that **Sundarasamudda** controls himself at the end and does not return to household life.

- 21 **Dhammapada** (13.9); **Mahāpaduma Jātaka** (No. 472). The event of **Ciñcā** occurred in the twentieth vassa. The beginning of her plan, the event mentioned in the text, should have happened around nine months prior to that.
- 22 **Cullavagga, Vin.** (6.5.2). Place should be **Sāvatti** because **Visākhā** is in the scene. It should have happened prior to **Pubbārāma** construction which had different buildings erected.
- 23 See vassa 19.
- 24 **Dhammapada** (5.14) account says that he begged pardon, but **Citta** himself did not forgive him. It seems wrong since we find **Citta** forgiving him later. The account given in **Vin.** that **Sudhamma** could not beg pardon seems right as we find that the Buddha send a companion with him to beg pardon later.

particular place or a vihāra or a lay-disciple belongs to him only, for such thoughts increase the pride." The Buddha added, "A foolish bhikkhu desires praise for qualities he does not possess. If anybody thinks that things have happened because of him and that others should obey him, he is a fool; his greed and pride grows."²⁵ Sudhamma went with a companion to Citta in Macchikāsaṇḍa and confessed for his act. Citta not only forgave him, but also beg pardon on his part. In a few days, Sudhamma became an arhat.²⁶

One day, king **Pasenadi** noticed a group of monks going to houses of Anāthapiṇḍika, Visākhā, Culla-Anāthapiṇḍika and Suppavāsā for alms.²⁷ He found out that monks were entertained daily in those houses. The king also decided to entertain the Order likewise. For seven days, he gave alms to the Buddha and one thousand monks. On the seventh day, he asked the Buddha to take a meal at his place with 500 monks. The Buddha refused the request and send **Ānanda** in his place. For seven more days, Pasenadi himself entertained **Ānanda** and 500 monks. Then afterwards he got busy with his official matters. Monks began to feel neglected, and hence started taking the alms given to them by royal officers and went to other houses of faithful disciples for consumption. **Ānanda** was the only one left to have proper meal at the palace.²⁸

One day, king Pasenadi received some fruits as present which he ordered to be distributed to the monks who had come there for meal. Then he was reported that the monks were not staying at the palace for the consumption of the meal.²⁹ Surprised, and greatly upset, the king went to the Buddha at Jetavana and asked the reason. The Buddha explained him. "The greatest meal is that of faith. Those given with love is preferable to those given without love." The Buddha then told him a past story of how a hermit was cured by a simple medicine prescribed by five royal physicians.³⁰ At the same time, the Buddha also advised the monks not

25 **Citta-gaḥapati Vatthu**, Dhammapada (5.14, vs. 73-74).

26 Cullavagga, Vin. (1.4.7); Dhammapada (5.14). The event occurred after Sudhamma disputed with Citta. Logically the Buddha was at Sāvathī at that time.

27 **Kesava Jātaka** (No. 346) says that the king saw the monks while coming back from a city tour. Dhammapada (4.3) says that the king saw them through his palace. The latter also adds the names of Culla-Anāthapiṇḍika and Suppavāsā. The number of monks entertained daily in those houses also differ, particularly regarding Anāthapiṇḍika. Jātaka states that 500 monks were entertained daily while Dhammapada gives a number of two thousand.

28 Dhammapada says that the monks did not appear for meal at all. Jātaka says that the monks did go and accept food, but went to other places for consumption. The latter mentions that no monk, not even **Ānanda**, if he were one of the members, stayed back at the palace.

29 Dhammapada says that the king pointed out the missing of the monks by noticing too much left-over. The discovery because of the fruits, which seems more believable, is given in Jātaka.

30 **Kesava Jātaka** (No. 346). The past story is also given in Dhammapada, but differs considerably from Jātaka.

to visit the places where they are neglected and to visit the places where they are respected.³¹

King Pasenadi decided to win the faith of the monks. He learnt that he could win the faith of the monks by having a marital relation with the Shakyans of Kapilavatthu.³² He sent an ambassador to Kapilavatthu asking for hand of a Shakyian maiden. The proud Shakyans were not willing to give their daughter to Pasenadi, neither could they refuse him, since Pasenadi was a mighty ruler whose territory even covered Kapilavatthu. Then they decided to send a sixteen years old **Vāsabhakkhattiyā**, daughter of king **Mahānāma** Shakyia from a slave woman named **Nāgamuṇḍā**. The ambassador was suspicious, and said he would accept the girl only if **Vāsabhakkhattiyā** were to eat in a common dish with her father **Mahānāma**. The Shakyans decided to deceive the messenger to retain dignity of their clan. At a prearranged time, in front of the ambassador of king Pasenadi, **Mahānāma** started consuming food. **Vāsabhakkhattiyā** was brought in and made to sit beside **Mahānāma**. However, at the same time, as prearranged, a messenger came to give **Mahānāma** a letter. **Mahānāma** started reading the fake letter. By that time, **Vāsabhakkhattiyā** had finished the meal, thus liberating **Mahānāma** from eating the food that had been consumed by his slave-daughter. Ambassador, unable to note down the trick, was convinced that the girl was a real daughter of **Mahānāma**. Thus a marriage between king Pasenadi and **Vāsabhakkhattiyā** the slave girl was arranged. King Pasenadi made **Vāsabhakkhattiyā** one of his chief queens.³³

Mittakālī therī, who had been a greedy and quarrelsome nun, was able to attain arhatship after hard effort, seven years after her ordination. She used to sing in verses, "I was neglecting the Truth, and was indulged in inferior matters. Then I put forth my efforts and attained the goal of my life."³⁴

Pañcakaṅga, the builder of king Pasenadi and a wise lay disciple of the Buddha, once had a discussion with **Uḍḍāyī** (**Mahā-Uḍḍāyī**) there as to how many kinds of

31 Dhammapada (4.3); Kesava Jātaka (No. 346); Bhaddasāla Jātaka (No. 465). The account given in Dhammapada slightly differs in main story from those of Jātakas. The author personally believes that the account given in Jātakas, particularly Kesava Jātaka, is more convincing. The account of Dhammapada, particularly that of inviting the Buddha, the Buddha sending Ānanda instead, etc. seem to have borrowed from the incident that occurred later while queen Mallikā came into the scene.

32 In Bhaddasāla Jātaka, it is said that the Buddha himself told him that the monks trusted either relatives or the Shakyian clan. This does not seem correct, because the devotees trusted by the monks at that time included Anāthapindika and Visakhā who were neither their relatives nor of Shakyian clan.

33 Bhaddasāla Jātaka (No. 465); Dhammapada (4.3). The event occurred around this time since we find the son born from **Vāsabhakkhattiyā** ruling Kosala country

34 Therīgāthā (**Mittakālī**, No. 43, vs. 92-96). It took place after seven years of her ordination.

feelings the Buddha had mentioned. Udāyī maintained that it was three - pleasant, unpleasant and neutral. Pañcakaṅga insisted on only two - pleasant and unpleasant. Ānanda then overheard the conversation. He reported it to the Buddha in Jetavana. The Buddha said that both of them were right because he had classified feeling in various numbers in various ways. The Buddha further explained that sensual feelings might be pleasant, but were not the highest pleasures; but the pleasure enjoyed by a person who had attained the highest of meditation was far excellent.³⁵

When the Buddha was reported about various diseases of monks, he allowed various popular medicines to be surplusd forever, but to consume only when needed. Those included products of roots, *kāsāya* (juice ?), leaves, fruits, latex and salt.³⁶

Rajagaha

From Sāvattī, the Buddha went to Rajagaha.

One day, the Buddha went to **Sappasoṇḍika**, a mountain cave in Sītavana. There he met **Tissa** living as a monk. Tissa was previously king of **Roruva**, and was a pen friend of king **Bimbisāra**. He had left his throne and homely life after receiving a gift of a painted panel on which was depicted the life of the Buddha and a gold plate with the Buddha's teachings' inscribed on it from king Bimbisāra. In the meeting, the Buddha preached to him and soon afterwards he attained arhatship. He sang, "I have adopted an earthen bowl by casting away my golden bowl. This is my second coronation of mine."³⁷

Some of the monks were confused as to how many type of **uposattha** were there. They were not sure what topics should be discussed during weekly **uposattha** meetings. To them, the Buddha said that they should observe **uposattha** not by going against dhamma (rule?) partially or wholly, but by going for it.³⁸

Vakkali then was one day called upon by the Buddha. Vakkali was a thena who had entered the Order simply to be closer to the Buddha. He was never tired of looking at the Buddha. He used to spend all his time, apart from meals and bathing, by being close to the Buddha. He did not care much about the other duties of a monk and did not practice concentration and meditation of any sort. The Buddha, on that day, told

35 Bahuvēdaniya Sutta, Maj.Nik. (2.1.9); Pañcakaṅga Sutta, Sam.Nik. (34.5.2.9). It seems that Ānanda had not become a personal attendant of the Buddha by that time. Udāyī mentioned here has been identified with Mahā-Udāyī or Pañdita-Udāyī.

36 Mahāvagga, Vin. (6.1.3-6.1.8). PND. Possibly these medicines were allowed after allowing monks to store medicines for a week.

37 Theragāthā (Tisse, No. 97, vs. 97) and Athakathā. TND. Note that the conversion story is very much similar to that of king **Pukkuśālī**.

38 Mahāvagga, Vin. (2.2.6). PND. It seems that the rule of Pātimokkha, has not been declared by the Buddha by that time.

him. "It will be of no use to you by always looking at my face. The sight of my foul body is useless. One who sees the Dhamma, sees me." Vakkali, however, did not leave the Buddha.³⁹

Subhūta was a house-holder of Magadha. He was living a life of an ascetic. But he was not satisfied with his life at all. Seeing the happiness enjoyed by **Sāriputta**, **Moggallāna**, **Sela**, and others after they had joined the Order, he too entered the Order under the Buddha. He meditated hard in solitude and attained arhatship soon afterwards. Then he expressed, "Do what you speak. Speak what you do. Such people are liked by wise."⁴⁰

Sigālamātā, the mother of **Sigāla**, a daughter of a wealthy banker of Rajagaha, entered the Order after listening to the Buddha preaching. She was full of faith and she enjoyed gazing at the beautiful personality of the Buddha while listening to him. Realizing her nature, the Buddha kept preaching her in a suitable manner and she obtained the goal of life in a due course.⁴¹

Meanwhile, **Vajji** country was under famine. Because of the famine in Vajji country, **Sudinna Kalandakaputta** therā went to settle in Vesālī hoping to be kept by his rich relatives. He stayed at Mahāvana. His relatives gave him sixty bowls of rice, which he distributed to his colleague monks.⁴²

Upasena Vaṅgattaputta therā, who was enjoying the life of an arhat, reviewed his life as he was spending under the guidance of the Buddha. Knowing this, the Buddha at Kalandaka Nivāpa, expressed, "An arhat does not worry while living, nor does he get afraid of death."⁴³

Just before the beginning of rainy season, the Buddha summoned **Vakkali** therā told him that he was going to spend the vassa at Rajagaha, and asked Vakkali to spend the vassa somewhere else. Greatly depressed, Vakkali left the Buddha.⁴⁴

39 Dhammapada (25.11). The authenticity of the sermon given here is doubtful. It seems that this famous preaching of the Buddha was borrowed from Vakkali Sutta (see vassa 20) which was sermonized to Vakkali at a different occasion.

40 Theragāthā (**Subhūta**, No. 199, vs. 320-324). The place might be Rajagaha as he was from Magadha. The event occurred after Sela had joined the Order.

41 Apadāna (DPPN, II, pg. 1133; BKSaC, I, pg. 752). He was evidently the mother of Sigāla of Sigālovāda Sutta, since she was from Rajagaha, and Sigāla's parents were the followers of the Buddha, and, lastly, she herself had stated that she was his mother. She had attained *śotāpanna* hearing Sigālovāda Sutta, and hence she seems to have joined the Order after the sutta.

42 DPPN(II, pg. 1196). See vassa 20 for further story.

43 Udāna (4.9). It occurred after Upasena had become an arhat.

44 Dhammapada (25.11). It is said that he went to Gijjakūta Pabbata to commit suicide. This seems to be wrong as we find Vakkali visited by the Buddha later on (see vassa-20).

The twentieth vassa of the Buddha started at Rajagaha.⁴⁵



45 The author is doubtful whether the Buddha had actually spent his twentieth vassa at Rajagaha or not. He might have done so in Sāvattī. In the story of construction of Pubbārāma (see vassa 20), we find the Buddha in Sāvattī nine months before the twenty-first vassa ! In Mahāpanāda Jātaka (No. 264), the Buddha was said to have spend his vassa in Sāvattī before leaving for Bhaddiya in order to ordain Bhaddāli, an event that occurred, according to Dhammapāda (4.8), in the twentieth vassa. On the other hand, in the story of the declaration of the fourth pārājikā, monks were reported to have gathered in Vesālī to meet the Buddha after the vassa period.

Vassa Twenty

(Rajagaha)

Rajagaha

Samiddhi thera was dwelling at **Tapodārāma** enjoying and singing his fortune as a thera. He was disturbed by the **Māra**. He then went to the **Buddha** at **Veluvana**, and told about it. The **Buddha** explained him that **Māra** and sufferings come from sensual attachments. The **Buddha** asked him to stay on where he was. He obeyed and soon afterwards achieved arhatship. He announced, "No matter what you do with me, **Māra**, you can not disturb me now."¹

King **Bimbisāra** was troubled at that time by a serious fistula. He used to bleed because of that disease. His queens used to tease him on that. The king then heard about a reputed physician and surgeon who was living in **Rajagaha** at that time. He was **Jivaka Komārabhacca**. He was born from a prostitute named **Sālavati**. **Jivaka** was invited into the palace. The troublesome disease of **Bimbisāra** was cured by **Jivaka** the young physician with a single lotion. The king offered him golden ornaments and his 500 maidens, which **Jivaka** refused respectfully. Being glad, the king appointed him as a royal physician, and presented him a famous mango grove, which later was famed as **Jivaka Ambavana**, and a village. He was also asked to look after the **Buddha** and the Order.²

1 Theragāthā (Samiddhi, No. 46, vs. 46); Samiddhi Sutta, Sam.Nik. (34.2.2.3 - 34.2.2.6). The place where **Samiddhi** was residing has been called **Silāvati**, in place of **Tapodārāma**, in **Sam.Nik. Atthakāhā** (DPPN, II, pg. 1051). TND.

2 **Mahāvagga**, Vin. (8.1.1). Evidently the event occurred not late than twentieth vassa. But the event could not be of very late origin since **Jivaka**, who was at least 24 years by this time, was an adopted son of **Abhaya Rājakumra**, who was in turn the son of **Bimbisāra**. The story of **Jivaka** is summarized as follows:

Vesālī had a beautiful courtesan named **Ambapālī**. **Rajagaha** people also decided to have a courtesan like her in their town. **Sālavati** was chosen for that. She was available for 100 gold coins for a night. She became pregnant quite soon. Directly after the birth, the son was placed in a basket and thrown on a dust heap. Prince **Abhaya**, who was on his way to the palace to serve the king, saw the child on a heap of refuse surrounded with crows. The child was adopted by **Abhaya** and was named **Jivaka** (alive), who was also named **Komārabhacca**, being brought up by a prince. While young, **Jivaka** came to know that **Abhaya** was a god-father of his, not the actual father. On the sixteenth year, **Jivaka** ran away from the house, went to **Takkhasilā** and studied medicines for seven years. One day he asked his teacher when his study would be concluded. The teacher asked him to fetch some plants that did not have any medicinal value. **Jivaka** could not find any plant that could not be taken for any medicine. Then his teacher declared that he had attained perfection in medical science.

One day, the Buddha was resting in the mango grove (**Ambavana**) belonging to Jivaka. **Jivaka** went there, met the Buddha, and asked the Buddha if it were true that animals were slain exclusively for the Buddha's use. The Buddha denied it and replied, "I forbid the eating of meat which has been seen, heard or suspected of being prepared solely for the person concerned. One who kills animals for use of monks is committing serious evil." Jivaka was pleased and declared himself as the follower of the Buddha.³

A millionaire of Rajagaha was suffering from a seven years old headache. Nobody had been successful in curing him. Physicians even declared that the millionaire would pass away in a couple of days. With the order of the king, Jivaka went to the millionaire, performed surgical operation and took out two worms from his skull. After resting for a couple of weeks, the millionaire was cured completely. Jivaka was awarded open-heartedly. On another day, Jivaka was appointed to cure a son of a

Jivaka came back to Rajagaha with a little money given by his teacher. On the way, at **Sāketa**, his money exhausted. For further traveling expenses, he started inquiring about people seeking for medical treatment. He was led to a wife of a millionaire of Sāketa who had been suffering from an incurable headache for seven years. At first, Jivaka was not trusted at all because of his young age. Finally he was permitted to treat. He cured the lady almost instantly with some medicinal ghee for which he received a reward of sixteen thousand gold coins, a chariot and two slaves.

Thus he came to Rajagaha at the age of twenty-four. He presented all his earnings at the feet of his godfather, prince Abhaya. The prince did not accept that but later allocated, Jivaka a plot in order to build his house. It was prince Abhaya who took Jivaka to Bimbisāra.

The story of Jivaka seems to have some short-comings. Firstly the ages of Bimbisāra, Abhaya and Jivaka seems wrong. During this period, Bimbisāra was around 50, considering that he was five years younger than the Buddha. His son Abhaya could not be older than 30 by that time. It is quite difficult to believe a person of about 30 having an adopted son of about 24 (if true, Abhaya must have found Jivaka at around 6, and he was going to the palace at that time!). The second point of confusion is because of presence of Ambapālī in the story. We find Ambapālī still beautiful and vigorous during the last days of the vassa, whereas, according to the above story, she was at her peak about 25 years back!

Ang.Nik. Athakathā says that Abhaya was actually the father of Jivaka (DPPN, I, pg. 957; BKRP, II, pg. 187). This seems wrong as shown by the age calculation discussed above. The confusion might have arisen because of Abhaya's statement given to Jivaka in Vin. - 'I do not know your mother. I am your father. I adopted you.' Clearly he meant 'godfather', not 'actual father' in the statement. If he were his actual father, he would have known Jivaka's mother as well!

- 3 **Jivaka Sutta**, Maj.Nik. (2.1.5). It seems that even though Jivaka was attending the Buddha and the Order at the order of king Bimbisāra, he was not being converted by this period. The Buddha seems to have regularly dwelling in the mango grove which was later given by Bimbisāra to Jivaka; or that the grove was accessible to the public; or that Jivaka himself had allowed the Buddha to dwell in the grove even though he had not been a disciple of the Buddha himself. This explains the strange situation mentioned in the event that the Buddha was staying at Jivaka's mango grove while Jivaka had not been turned to be a follower of the Buddha.

The event evidently occurred prior to other major events of Jivaka in which we find him as a deep devotee of the Buddha.

See the incident of convert of Siha, the commander-in-chief of Vesālī, for the origin of the rule of eating three kinds of meat (vassa 13).

banker of Vārāṇasī who was suffering from chronic intestinal trouble due to misplacement. Jivaka performed successful operation on the boy. Jivaka was again richly awarded.⁴

Chabbaggiya monks were reported to have held *uposatha* separately in small groups. The Buddha declared that all monks of a certain place should observe *uposatha* combined. Further on, because of those monks who were confused, the Buddha allowed to define territory, all the monks within which had to observe *uposatha* together. Because of Chabbaggiya monks, who started defining territories too big to be practicable, the Buddha made the rule that maximum length of a territory should be 3 leagues, and that it should not cross bigger rivers that were difficult to cross.⁵

Mean time, **Jivaka** was send by king Bimbisāra to Ujjeni to cure **Caṇḍa-Pajjota**, the king of Avanti, who was suffering from a severe disease.⁶ The medicine was ghee which Pajjota hated from heart. Jivaka, discovering that, decided to give ghee in a disguised form. Knowing that Pajjota was of violent temper, hence his name Caṇḍa-Pajjota, Jivaka first obtained kings permission to use any of the royal animals or to leave the city any time he wished on the excuse that he might have to go out anytime in search of the herbal medicines. When all preparations were complete, Jivaka made the king drink ghee in a disguised form. It took no time for Jivaka to run away from the palace, after giving the medicine, on an elephant.⁷ In the palace, when king Pajjota discovered that he was made to swallow ghee, he became quite furious. Out of rage, he ordered **Kāka**, his fastest marathon runner slave, to capture Jivaka.⁸ Kāka was successful in capturing Jivaka while he was taking his breakfast in Kosambī. Jivaka offered him half a myrobalan, which Kāka accepted thinking it harmless. But he could not notice that Jivaka had administered some purgatives hidden in his finger nails into the myrobalan. Kāka vomited violently, and thus was unable to chase Jivaka anymore. Jivaka told him not to worry and handed over the elephant as well. Jivaka thus returned to Rajagaha. In Ujjeni, king Pajjota was soon cured. He then

- 4 Mahāvagga, Vin. (8.1.1). Both of these events occurred before the event of curing king Pajjota.
- 5 Mahāvagga, Vin. (2.2.1) PND. TND. These small rules might have been made at different times.
- 6 Some of the scholars has stated that the disease was jaundice. But since Jivaka was given ghee as medicine, which actually makes jaundice more severe, the author is not quite sure that the disease of the king was jaundice.
- 7 It is said that Jivaka ran away riding on the she-elephant to king Pajjota, named **Bhaddavatikā**. It is true that the king had a well-famed she-elephant by the name of Bhaddavatikā, but that Jivaka took the same elephant is quite disputable. The main reason is that Bhaddavatikā was the same elephant which was taken by king Udena of Kosambī when he ran away from Ujjeni with Vāsuladatta (see vassa 8). And there are evidences showing that the elephant slayed with king Udena in Kosambī from thereafter. The sequence of the events clearly points that fleeing of king Udena happened before that of Jivaka. Hence Jivaka could not have run away from Ujjeni on Bhaddavatikā.
- 8 Kāka could run faster than an elephant, the source says.

became so glad with Jivaka that he sent a pair of most expensive silken robes from the kingdom of Sivi as a token of favor.⁹

At that time in Gijjakūta Pabbata,¹⁰ the Buddha became ill, and was in need to take a purgative. Ānanda therā reported that to Jivaka. Jivaka told Ānanda to rub the body of the Buddha with oil. After a few days, Jivaka offered three handfuls of lotuses soaked in medicine and asked the Buddha to smell those. He then went out for certain business. Suddenly he realized that he had forgotten to ask the Buddha to take a bathe after the purgative had acted. This thought was, however, read by the Buddha. The Buddha purged for 39 times, and then he took a bathe, then occurred the last purge. Jivaka offered juices to the Buddha till he was completely recovered. Afterwards, Jivaka donated the precious silken robes that he had received from king Pajjota of Ujjeni to the Buddha. Then the Buddha, as being requested by Jivaka, declared the rule that monks could accept ready-made robes donated by lay-people. The Buddha preached after the donation which made Jivaka a *sotāpanna*.¹¹

When the people of Rajagaha heard that the Buddha had allowed lay-disciples to donate robes, many people came forward with thousands of robes for the monks. The Buddha then declared various kinds of robes that were acceptable for the monks.¹²

Meanwhile, in Vajjī country, which was under the attack of famine, monks were having difficulty in getting alms. Monks who were spending their vassa at the bank of Vaggamudā river, made it appear to the people that they had attained the goal of life. They had made these false claims just to influence lay people although they were far from attainment of the goal. They started praising each other and claiming about supernatural powers that they did not possess, and thus cheating people and getting the best food available.¹³

Sudinna Kalandakaputta therā, who was staying at Mahāvāna, Vesālī, once went for alms-around in Kalandaka, his home village. There at his father's house, he saw a slave girl about to throw left over food. He asked her to put that into his bowl. The girl recognized his old master with his voice, hands and feet. She immediately went to tell his mother about the arrival of his son. His parents came out and took him

9 Mahāvagga, Vin. (8.1.1). This event evidently occurred in twentieth vassa as the robes sent by king Pajjota were the same ones that Jivaka donated to the Buddha on twentieth vassa.

10 Ang.Nik. Athakathā (BKĠ, I, pg. 384).

11 Mahāvagga, Vin. (8.1.1-8.1.2). Athakathā clearly states that those robes were given in the twentieth vassa. It is also claimed that these were the first robes ever donated by lay-people to the Order. However, the author is confused in this statement, since we find other events as well that had already been happened where the statement had been violated, the most noticeable one being the robe donated to the Buddha by his mother Pajāpati Gōtami.

12 Mahāvagga, Vin. (8.1.3).

13 Dhammapada (22.3); Pārājikā Pāli, Vin. (BC, pg. 298).

home. He was invited for a meal next day. In the night, his parents started making plot to entice their son back to household life. Next day, when Sudinna visited the house for alms, their parents tried to tempt him back to lay life with wealth which Sudinna advises to be thrown away into river. Then they tried the same by bringing Sudinna's ex-wife in front. But Sudinna addressed him as his 'sister' and she fainted. Then Sudinna begged that if they desire to give the meal, they should do so without worrying him. Then only he was offered food. After the meal, his mother begged him to give her wife a son for want of an heir so that Licchavis might not confiscate their wealth. That Sudinna accepted. Later his ex-wife was brought to Mahāvāna during her fertility period. Sudinna had intercourse with her for three times. She thus became a pregnant from a monk.¹⁴

While the Buddha was once climbing down from Gijjakūta Pabbata, he noticed a well built crimson colored hut. Upon inquiry, it was found out that the hut, made of brick and earth, belonged to Dhaniya therā. The Buddha said that a monk should not build his own hut of bricks and tiles; and ordered the hut to be pulled down. Dhaniya therā when came to know about that, he was sorry for his act. Since earthen hut was prohibited, he decided to build a hut made of wood for him to live in.¹⁵

The Buddha was informed about the cases where *uposatha* were held without informing all the monks in the vihāra. He was also reported of cases where more than one *uposatha* took place in the same vihāra at the same time. The Buddha discouraged such practices.¹⁶

Dhamma.Digital

14 Pārājikā Pāli, Vin (BC, pg. 293). Athakathā says that Sudinna entered the Order in the twelfth vassa, and went his home for alms after eight years, i.e. in the twentieth vassa. Because of the assumption that all pārājikā were declared in the twentieth vassa (the first pārājika was probably declared at the end of the twentieth vassa since it was done after Sudinna had a son), and because Vajji was under famine during vassa period, the event has been inserted here.

15 Pārājikā Pāli, Vin. (BKR, I, pg. 74). It is further said in the story that Dhaniya, as a therā, was dwelling in a grass hut on the slopes of Isigili Pabbata with several other monks during rainy season. He continued to live there after others had left. Once when he was away for alms some of the villagers pulled down his hut for grass and firewood. He rebuilt the hut, which was a gain pulled down by villagers for grass and firewood while the therā was away. This happened three times. Finally Dhaniya constructed a solid house of brick and earth. It was this house that was ordered by the Buddha to be pulled down.

The source text says that the event occurred while the Buddha was passing his rainy season in Rajagaha. It also says that Dhaniya and others were passing the vassa period at Isigili. Probably the vassa of Dhaniya at Isigili, as mentioned in the text, was not during the twentieth vassa of the Buddha, but of a year or two earlier. The reason for this deduction is that Dhaniya constructed solid hut only after the vassa period and started living there. The pārājikā rule that was declared because of Dhaniya had occurred in the twentieth vassa.

Dhaniya was the same potter who entered the Order after listening to **Dhātu-Vibhanga Sutta**.

16 Mahāvagga, Vin. (2.2.7). TND. The place probably was Rajagaha as most of the *uposatha* rules were made in Rajagaha.

Same time, the king of Kāsi, who was younger brother of king Pasenadi, sent a precious blanket as a present to Jivaka. Jivaka in turn took that blanket to the Buddha. The Buddha announced to the assembly of monks that they could accept blankets as donation.¹⁷

Within a few days, it was found that monks had become confused as to what sort of robes they could wear and what not. The Buddha told them that they could wear robes made up of one of the six materials (wool, cotton, silk, etc.).¹⁸

The twentieth vassa of the Buddha was completed in Rajagaha.

Vakkali thera came to Rajagaha to visit the Buddha. But unfortunately, he fell seriously ill on the way; he suffered from cramps.¹⁹ He was carried in a litter to a potters shed in Rajagaha. From there, he sent some messengers to the Buddha at Kalandaka Nivāpa in Veluvana, requesting the Buddha to visit him. The Buddha went there and asked about his health. Vakkali said that his condition was getting worse and worse; and that he had been waiting to see the Buddha in person. The Buddha then told him, "What is the use of seeing this body filled with foul dirt. One who sees the Dhamma, sees me. One who sees me, sees the Dhamma!" After giving sermon of the impermanence of nature, the Buddha left for Gijjakūta Pabbata. Then Vakkali expressed his desire to die at Kālasilā on Isigili Pabbata. His attendants took him there.²⁰

Once the Buddha visited Vakkali who was suffering from cramps.²¹ He was practicing meditation over there, but had not been able to achieve the insight because of his emotional nature (*saddhā*). The Buddha asked him why was he living in such an inaccessible place. Vakkali replied that he was trying his best to gain the goal of life.²² The Buddha added, "A bhikkhu who feels joy and is

17 Mahāvagga, Vin. (8.1.4). Logically as well as chronologically, this donation occurred after that of robe by Jivaka.

18 Mahāvagga, Vin. (8.1.5). Chronologically, this declaration occurred after donation of the blanket by Jivaka.

19 He was probably coming to Rajagaha to visit the Buddha after the vassa period. That he used to suffer from cramps is stated in Theragāthā (Vakkali, No. 205).

20 Vakkali Sutta, Sam.Nik. (21.2.4.5). Note that, according to Dhammapada, this famous sermon was preached at another occasion to Vakkali.

21 This visit of the Buddha to Vakkali is not mentioned in Vakkali Sutta, Sam.Nik. (21.2.4.5), the most reliable account of the last days of Vakkali. It is given in Dhammapada (25.11) and Theragāthā (Vakkali, No. 205) and its Athakathā (see DPPN, II, pg. 799). The author is not quite certain whether this event could be relied upon or not. It is said that Vakkali was at Gijjakūta at this moment, having gone there after the Buddha had asked him to live separately from the Buddha (see vassa 19). Dhammapada account says that Vakkali was there to commit suicide, where as Theragāthā says that he was trying to attain goal of life over there.

22 Theragāthā (Vakkali, No. 205, vs. 350-354).

devoted to the teachings of the Buddha will realize the unconditioned and blissful nibbāna." The Buddha assured him that he would be with him in his mission like an elephant is pulled out from a swamp or, the sun or moon is saved from an eclipse; and the Buddha asked him to come to him.²³ The Buddha returned back.

One morning, the Buddha at Gijjakūta was informed about the serious condition of Vakkali at Isigili.²⁴ Then the Buddha sent some monks to Vakkali to console him that he should not get afraid and that his death would be without evil. The message was relayed to Vakkali who said that he understood the impermanence of nature. When the messengers had left, Vakkali, unable to bear the pain, drew a knife and committed suicide.²⁵ He was later declared by the Buddha as the foremost among those of implicit faith.²⁶

Dakkhināgiri

Monks of that time used to wear robes without cutting and sewing. From there the Buddha went to **Dakkhināgiri**, a district south of Rajagaha. From there the Buddha had a birds eye view of the extensive rice field of Magadha, which caught his eyes on account of its terraces. The Buddha was so impressed that he decided to design the robes of monks resembling that pattern. He asked **Ānanda** thera whether he could design a robe like that. **Ānanda** affirmed.²⁷

23 **Vakkali-thera Vatthu**, Dhammapada (No. 25.11, vs. 381).

It is said that the Buddha did not appear physically in front of Vakkali, but rather sent a glorious radiant. The story continues and says that hearing the invitation by the Buddha, Vakkali jumped over the cliff to reach to the Buddha at Veluvana; and while in the air he attained arhatship.

This probably was the way of saying that Vakkali committed suicide by jumping over the cliff. However, in Dhammapada, it is said that he reached to the Buddha unharmed, thus denying that Vakkali had committed suicide.

This account given in Dhammapada is very much similar to the one given in Ang.Nik. and Theragāthā Athakathā (see DPPN, II, pg. 799). Apadāna says that the Buddha spoke to Vakkali from the foot of the rock. Vakkali jumped down to meet the Buddha, and alighted unhurt.

The Buddha then declared Vakkali as the foremost among thera with implicit faith.

However, the author feels more comfortable with the details given in Vakkali Sutta, Sam.Nik. (21.2.4.5). Firstly, the flow of sequence given there is not only logical but also seems practical. Secondly, the original Pāli (Sam.Nik.) states that Vakkali had committed suicide as opposed to the details given in Athakathā of Dhammapada, Ang.Nik., etc.

24 It is said that the Buddha was informed about Vakkali by two gods.

25 **Vakkali Sutta**, Sam.Nik. (21.2.4.5). TND.

The Athakathā says that Vakkali thought of himself as an arhat, and that he might get rid of bodily pains by death. However, the stab with the knife caused such a pain that at the last moment he attained nibbāna.

26 Etadagga Vagga, Ekaka Nipāta, Ang.Nik.

27 Mahāvagga, Vin. (8.4.1). Logically it should have happened after rainy season, and most probably a short while after the Buddha had allowed monks to wear robes donated by lay disciples.

Rajagaha

The Buddha came back to Rajagaha from Dakkhināgiri.

Jivaka, at that time used to visit the Buddha twice a day. Finding that Veluvana, where the Buddha was staying, was too far away, he built a nice vihāra in his own mango grove; and presented the mango grove, **Jivaka-Ambārāma**, and the vihāra in it to the Buddha and the Order.²⁸

Some monks, who loved wearing rags (*pañsukula*) were confused whether they also had to wear the robes given by lay disciples or not. The Buddha told them that they could wear either rags or robes whichever they prefer.²⁹

The Buddha was reported about some monks who were having disputes on rags. While they were going through Kosala, some of them went to cemetery and found some rags to wear while others left the cemetery without waiting. The others also asked for their share which they were not given. When reported, the Buddha declared that it was up to those monks who went inside cemetery for rags whether or not to share those robes with those who did not go there.³⁰

One day, **Jivaka** visited the Buddha in Jivaka-Ambārāma and asked what would make a person true disciple. The Buddha explained him, "A true disciple is the one who had taken refuge in the Triple Gems, who is observing the Five Precepts, and who works for the welfare of himself and the others."³¹

Dhaniya therā, who wanted to make wooden hut for him, went to a timber merchant for wood. He was replied that the only wood remained there belonged to the government. Thinking that king Bimbisāra had allowed to take wood by the monks, Dhaniya said to the merchant that he already had permission from the king. Dhaniya was allowed to take some wood. Later when **Vassakāra**, the minister of Magadha, came to the wood store for cross-checking, he found some wood missing. He was told that the missing wood had been given to Dhaniya therā. Vassakāra reported the matter to **Bimbisāra**. The wood merchant was put into the chains and taken to the palace. On the way, Dhaniya saw him and found that the merchant had been chained because of him. Dhaniya went to the king and told him that it was he who had taken the wood in order to construct his hut. Dhaniya also reminded the king that he, in his royal proclamation, had permitted monks to use royal supplies of wood and other

28 Digha Nikāya and Maj.Nik. Atthakathā (DPPN, I, pg. 958).

29 Mahāvagga, Vin. (8.2.1). The rule should have been made soon after the rule of accepting robes donated by lay disciples.

30 Mahāvagga, Vin. (8.2.2). Chronologically, this event occurred after the donation of blanket by Jivaka.

31 **Jivaka Sutta**, Atthaka Nipāta, Ang.Nik. TND.

materials. Bimbisāra admitted, but clarified that he meant only the supplies straight from the forests. The king let Dhaniya go with a warning. The issue created great uproar in Rajagaha. People were blaming Dhaniya as a stealer. The Buddha assembled all the monks and questioned Dhaniya. Finding that he had actually taken the wood without permission, the Buddha declared, "Any monk who steals something, and thus thereby performs a crime that is legally punishable, should be boycotted from the Order." Thus was proclaimed the second *pārājikā* rule for the monks. Dhaniya, however, was not found guilty enough to be expelled out.³²

On another day, the Buddha told monks about eight things which causes speedy disaster for a thief or a robber - 1) he attacks those who do not counter-attack; 2) takes away everything; 3) kills women; 4) seduces maidens; 5) robs recluses; 6) steals royal treasury; 7) carries out his activities too near; and 8) is unskilled in preserving the loot carefully.³³

Vesāli

From Rajagaha, the Buddha went to Vesāli.

On the way, the Buddha saw monks wearing and carrying robes more than necessary. The Buddha decided to make a ceiling for a number of robes that a thera could have. He came near to **Gotamaka Cetiya**, a shrine near south of Vesāli. It was a cold day. The Buddha felt too cold in the mid-night since he was having a single robe. He had to take another robe to warm up himself. Then afterwards the Buddha announced that a monk could have up to three robes in his possession.³⁴

The Buddha was also reported that monks carried medicines, needles, etc. in their begging bowls due to lack of bags to carry those. The Buddha then allowed monks to carry bags for medicines. Later, the Buddha also allowed monks to carry bags for some other items, including to carry shoes.³⁵

32 Cullavagga, Vin. (11.1.2); **Pārājikā Pāli** (BC, pg. 288).

All four *pārājikā* rules were probably set during twentieth vassa. That Dhaniya was not expelled out is evident from the fact that he later attained arhatship.

33 **Cora Suita**, *Atthaka Nipāta*, Ang.Nik. TND. PND.

34 Mahāvagga, Vin. (8.4.2). It occurred after the rules of the robes had been laid in Rajagaha. It is mentioned to occur in a winter night. But the winter season might not have started by that time, because when the event is compared with the construction of Pubbārāma in Sāvattihī, the Buddha seemed to have reached Sāvattihī quite soon after his vassa period. Furthermore, we also find the Buddha spending three months in Bhaddiya during this vassa, which could rarely have happened if the Buddha reached Vesāli in late winter.

35 Cullavagga, Vin. (5.1.14). The event occurred while the Buddha was going from Rajagaha to Vesāli. Since most of the rules were made during or after twentieth vassa, the author has included the event here. These rules were not made very earlier than that of allowing filtering cloths which was not of very late origin.

When the Buddha was told that water was too dirty to drink while on journey, he allowed the monks to possess a piece of cloth to filter water before drinking.³⁶

The Buddha was staying at Kutāgārasālā of Mahāvana, Vesālī. There the Buddha taught monks about defilement and filth (*asubha*) of the body. Then the Buddha retired into solitude for a fortnight. Meantime, some of the monks who were impressed by the Buddha's teachings, hated their bodies so much that they started committing mass suicide. Some of them sought out **Migalañḍika**, an undesirable monk (*samaṇa-kuttaka*), to cut off their heads. Out of greed for robes, Migalañḍika chopped off their heads with a sword ! Afterwards he went to **Vaggamudā** river to wash the sword. There he remorseful for his act. But his evil mental states (**Māra**, being called **Mārakāyika-Devata**) won over his compassion. He became convinced himself that he had actually been serving the monks who wanted to end their lives by killing them ! Thus self-encouraged, he put many more monks to death.

After two weeks, the Buddha came out of solitude and noticed that the number of monks had decreased in the Order. The unpleasant happening was reported to him by **Ānanda**. Upon Ānanda's request, the Buddha summoned all the monks of Vesālī at Kutāgārasālā, and taught them the great merits of concentration on breathing (*ānāpānasati*). After that the Buddha condemned the act of killing of human beings, and declared that any monk who did that could be expelled from the Order. The third *pārājikā* rule was thus declared.³⁷

Monks from different parts were visiting the Buddha as their usual routine after vassa period. The Buddha living in Mahāvana, Vesālī, noted that the monks who had spent their vassa at **Vaggamudā** river were comparatively healthier. When asked by the Buddha they said that they had good food to eat even during famine. Further investigation revealed that they earned food by falsely claiming about their supernatural powers. The Buddha rebuked them strongly. He added, "There are five kinds of thieves - those who kill or steal, those who claim the Dhamma of the Buddha as his own discovery, those who blame a dutiful monk as a non-dutiful, those who entertain lay people with the belongings of the Order, and those who claim about the supernatural power which had not been attained. The last group is the worst one since they are stealing the product of a nation (*rasira-piṇḍa*). For an undutiful monk, it is better to consume red-hot iron ball rather than consuming the product of a

36 Cullavagga, Vin. (5.1.15). This possibly occurred quite after laying down of the rule for medicine bags, as the event sequence in the source exhibits. However it should have been laid down before the event of Kulavaka Jātaka (see vassa-27).

37 Vesālī Sutta, Sam.Nik(52.1.9); Pārājikā Pāli (BC, pg. 296). All four pārājikā were possibly declared in the twentieth vassa..

nation.” From there one, an act claiming about unacquired supernatural powers was treated as a *pārājikā* offense. Thus started the fourth *pārājikā* rule.³⁸

Isipatana

From Vesāli, the Buddha went to Vārāṇasī and stayed at Isipatana.³⁹

A particular monk had a hole in his robe. He decided to patch it. The Buddha saw him doing so, and admired his work.⁴⁰

Sāvattī

From Vārāṇasī, the Buddha went to Sāvattī and stayed at Jetavana.

Once the Buddha was invited by Visākhā for a meal for the next day. Next morning it rained heavily. It was so pleasant that the Buddha advised monks to get drenched in the rain. The slave girl of Visākhā who had come to Jetavana to invite the monks for the meal saw the scene and misunderstood monks for naked ascetics. She went back to Visākhā to report that there were no monks in the vihāra. Visākhā was, however, too wise to understand the situation. She sent the messenger for the second time. By that time monks had gone inside their rooms after the bath. The messenger went back to report that there was nobody in the vihāra. Visākhā sent her for the third time. By that time, the monks were prepared to go for the meal. The Buddha and the monks went to Visākhā's house. After the meal, Visākhā asked the Buddha to grant eight boons. The eight boons actually were eight offerings she wished to offer the Order throughout her life - 1) bathing cloths to monks; 2) meals to visiting monks; 3) meals to resident monks; 4) food to sick monks; 5) food to monks who attend the sick monks; 6) medicines to sick monks; 7) gruel to monks; and 8) bathing robes to nuns. The Buddha granted all of those.⁴¹

The following day, when the monks were discussing about the eight boons asked by Visākhā, the Buddha told the past life of Visākhā when she had asked for boons.⁴²

38 **Bhaggamuda-tīriya-Bhikkhu Vatthu**, *Dhammapada* (22.3, vs. 306); *Cullavagga*, Vin. (11.1.2); *Pārājikā Pāli* (BC, pg. 298). All four *pārājikā* were possibly declared in the twentieth vassa.

39 *Mahāvagga*, Vin. (8.4.4).

40 *Mahāvagga*, Vin. (8.4.4).

41 *Mahāvagga*, Vin. (8.4.5-8.4.6); *Suruci Jātaka* (No. 489). This occurred after the praise of gruel by the Buddha in *Āṇḍhakavinda*, since Visākhā had mentioned it for the reason for asking of seventh boon. *Pubbārāma* probably had not been constructed by that time.

The rain was told to have occurred in the whole world at the same time, and was the last of its kind.

42 *Suruci Jātaka* (No. 489).

Aṅgulimāla was a fierce man-hunter living in woods. He was much feared by civilians of Kosala country. He had wiped out complete villages and cities by entering there by night and slaying people. The Buddha in Jetavana, went for alms-around Sāvattī. After the meal, the Buddha went to **Jālīni** forest where the terrifying man-hunter was supposed to hunt. Gazers, farmers and passers-by advised the Buddha not to head that way telling horrifying stories about Aṅgulimāla - that he killed people to chop off their finger, that he wore a garland of fingers, that he could not be overcome even by fifty people. The Buddha, however, did not stop.

Inside the woods, Aṅgulimāla saw the Buddha coming, and felt humiliated to see a person coming alone by himself in his forest. He decided to kill the Buddha. He chased the Buddha. But surprisingly enough, no matter how fast he ran, he could not catch up the Buddha who apparently was walking with normal pace. The man-hunter shouted the Buddha to halt. The Buddha replied, in a calm voice, "I am not moving. You are !" Surprised with unexpected answer, Aṅgulimāla asked the Buddha about the meaning of the statement. The Buddha said, "I am at halt for I have abstained from causing any harm to any body. You have not given up killing or ill-treating others, neither are you established in universal law of love and patience. Hence, you are the one who has not stopped." Aṅgulimāla understood what the Buddha had said, and threw away his weapons. He bowed at the feet of the Buddha, and begged for ordination. The Buddha said, "Come, you bhikkhu !", and thus Aṅgulimāla became a *thera*.

Aṅgulimāla was son of a brahmin named **Gagga**⁴³, chaplain of king Pasenadi. His mother was **Mantānī**. **Ahimsaka** was his original name, but later he got famed as Aṅgulimāla because he wore a garland of fingers; the number of fingers he wanted to have in his garland being one thousand. King **Pasenadi** had started to make preparations to seize the man-hunter. Knowing the intention, the mother of Aṅgulimāla, **Mantānī**, asked his husband to protect their son, which was ignored. Then she herself hurled to the forest in desperate bid to warn her son. Aṅgulimāla had one less one thousand fingers in his garland when his mother came looking for him in the forest, not knowing that her son would have killed her to complete targeted number of fingers. Fortunately for her, Aṅgulimāla had already been converted by the Buddha and taken to Sāvattī. Failing to find her son in the forest, **Mantānī** returned back empty handed.⁴⁴

43 In Theragāthā, the name of the father is given as **Bhaggava**, meaning potter. Aṅgulimāla's father was a brahmin, not a potter. Aṅgulimāla himself had declared in original Pāli text (Maj.Nik.) that he was a son of Gagga. It seems that, because of misunderstanding of words, he was called Bhaggava.

44 It is said that the Buddha went to the forest, thirty leagues from Jetavana, not only to convert Aṅgulimāla but also to prevent him from slaying his own mother (Dhammapada (13.6)). It is also said, in Theragāthā, that Aṅgulimāla had seen her mother coming and had already decided to kill her; but upon seeing the Buddha, he diverted his attention to the Buddha.

In Sāvatti, delegations of people had been going to the palace demanding to capture or kill Aṅgulimāla. King **Pasenadi**, hence, with his army prepared for a battle with the man-hunter, came out on the street. On the way, he decided to visit the Buddha in Jetavana. There he reported to the Buddha, when he was asked about his war-like preparation, about his mission of eliminating the famous man-hunter. The Buddha told him that Aṅgulimāla had given up all evil ways and had entered the Order. Seeing the man-hunter as a *thera* in the assembly, the king was puzzled. Impressed, Pasenadi offered to provide the new *thera* Aṅgulimāla with all necessary robes and other requisites. The king also thanked the Buddha for subjugating a murderer like Aṅgulimāla without any force or weapon.⁴⁵

On a festival day of Sāvatti, **Visākhā** was returning home from the festival wearing her **Mahālatā-Pasādhana** ornament, when she thought of visiting Jetavana. Thinking it improper to enter a *vihāra* with wearing such a grand ornament, she took it off, handed over it to her maid servant, wore relatively simpler **Ganamathaka** ornament and went inside Jetavana with 500 maidens. After listening to the preachings of the Buddha, they came out of the room, forgetting Mahālatā inside. **Ānanda** *thera*, on his routine of checking, saw the unattended ornament. Since the Buddha had restricted the monks from taking jewels and ornaments (see *vassa-19*), he went to the Buddha asking what should he be doing. The Buddha told him to hang it by the side of the stair-case. The Buddha then addressed to the monks, "Jewels and ornaments inside a *vihāra* should be kept in a place where a person to whom it belongs can access it. Jewels and ornaments should not be taken by a *bhikkhu* outside the *vihāra*."

45 Aṅgulimāla Sutta, Maj.Nik. (2.4.6); Dhammapada (13.6); Theragāthā (Aṅgulimāla, No. 255); Mahāsutasoma Jātaka (No. 537). Based on Atthakathās, following is the summarized back-history of Aṅgulimāla

Ahimsaka (harmless), son of Mantānī and a priest of Pasenadi, was named as such since the weapons that shone at his birth did not harm, anybody. He was sent for studies to **Takkhāṣila**. He soon became a favorite of his teacher. He excelled in obedience, good conduct, and accomplishments. His jealous fellow students plotted against him. They were able to convince their teacher that Ahimsaka had affair with his wife. When the same thing was told again and again by different groups, the teacher got convinced about the affair between his wife and his pupil. The teacher, with his mind poisoned against Ahimsaka, decided to distrust his own pupil. He asked Ahimsaka as his honorarium a thousand people to be killed. Thereupon Ahimsaka went to Jātīni forest of Kosala and started killing travelers, and later villagers as well in the night. Soon it became difficult to track how many people he had killed. Hence he started taking a finger from each and made into a garland to hang around his neck. Thus he got the name of Aṅgulimāla (garland of fingers).

According to Atthakathās, the event occurred at the twentieth vassa (DPPN, 1,22). The rule of three robes had been established by that time.

The explanation of the story differs slightly in various sources. The character of the mother is not mentioned in the event given in original Pāli (Maj.Nik.). However the verses given in Maj.Nik. and Theragāthā are same.

Meanwhile Visākhā, with her friend Suppiyā,⁴⁶ went around the vihāra to attend monks and novices staying there. When they came out of Jetavana, they found out that they had forgotten the ornament inside. The maid servant went inside to fetch it back, but returned and told her mistress that it had been hung on the staircase by Ānanda. Visākhā announced that the ornament that had been touched by Ānanda should be donated to him. She decided to sell the ornament so that some suitable offerings could be given to Ānanda and the Order. The ornament was brought back and valued. It was estimated to be worth of 901 lakh gold coins. The ornament was sent into the city for sell in a cart. Nobody was found capable of buying the worthy ornament. Finally, Visākhā herself paid the cost and brought back her own Mahālatā ornament. When she explained the matter to the Buddha, and asked his advice as to how the money should be spent. The Buddha advised to build a vihāra at the eastern gate of the city. So she bought a land with 9 crores and started building up vihāra complex with another 9 crores. Thus began the construction of Pubbārāma vihāra.⁴⁷

One day, while the Buddha was walking on the road of Kosala with his personal attendant Nāgasamāla therā, they came to a cleft on the road. The Buddha wanted to go one way, while Nāgasamāla insisted to take another one in spite of the Buddha's warning that it was dangerous. At the end, when Nāgasamāla was about to put the bowl and the robe of the Buddha on the floor, the Buddha took those himself. Nāgasamāla went alone. On the path he was walking, he was attacked by highway robbers who not only ill-treated him but also broke his bowl, tore his robes and threatened to kill him. Thereupon, he came back to the Buddha and asked for forgiveness. The Buddha announced, "Wise takes away sins of a fool if they live together."⁴⁸

46 She might be same Suppiya of Varāṇasī who offered her flesh to an ill-monk (see vassa 17). She might have come to Sāvāthī and accompanied Visākhā in helping the Order. Dhammapada (4.8) says that it was during one of such visits to Jetavana with Visākhā that she offered flesh. This is probably a confusion. The event of Suppiya mentioned in the main Pāli is more reliable.

47 Dhammapada (4.8); Pācīliya Pāli (BKM, I, pg. 116). It is said that only three people were capable of buying Mahālatā ornament at that time, namely, Visākhā, Malikā (wife of Bandhula the general) and the daughter of a millionaire of Varāṇasī. According to Vimānavatthu Athakathā, Visākhā did not take back the ornament not because it was being touched by Ānanda, but because it had been left inside the vihāra (BKM, I, pg. 59). Pācīliya Pāli says that Visākhā never went to festival. She went to Jetavana directly. It is also said that the ornament was found by unspecified monks, not by Ānanda.

Pubbārāma literally means a monastery or sanctuary at the East. Some scholars, like Dr. Malalasekera, are of the view that Pubbārāma was a park east of Sāvāthī, that had existed before the construction of a vihāra by Visākhā, and the name of the monastery constructed by Visākhā in that park was Migāramātu-pasāda. Others are of the view that the monastery built by Visākhā was Pubbārāma, the main building being Migāramātu-pasāda. The author has adopted the second view in this book.

48 Udāna (8.7); Ang.Nik. Athakathā (BC, pg. 314).

The Buddha returned back to Sāvathī. In an assembly of monks, the Buddha said, "I am old now. I need a personal attendant." **Sāriputta** volunteered. But the Buddha did not accept him saying that he was equivalent to the Buddha in knowledge and hence the two should not stay together. Others, including **Moggallāna**, offered their service, but none was accepted. **Ānanda** therā, however, did not volunteer thinking that the Buddha would ask himself if he were desirable. Sure enough, the Buddha nominated **Ānanda**. **Ānanda** agreed to serve if his eight demands were to be fulfilled. He asked, "I should not be given the robes received by the Buddha; I should not be given food received by the Buddha; I should not be accommodated to sleep with the Buddha in the same room; I should not be taken along with to alms where the Buddha is invited individually. These four demands I am asking so that people do not blame me that I am serving the Buddha only for my personal gain. The other four are that The Buddha should consent to invitations accepted by me; I should be allowed to take visitor's to the Buddha's place; I should be allowed to consult the Buddha for any doubt; and I should be told the discourses preached in my absence". The Buddha accepted all of his demands. Thus **Ānanda** became the permanent personal attendant of the Buddha from there on.⁴⁹

Later when monks were talking about the eight conditions put forth by **Ānanda** to be an attendant, the Buddha told them that he had fulfilled **Ānanda's** request in the past life as well, and related the story.⁵⁰

The Buddha when heard that **Sudhamma** was forgiven by **Citta Gahapati**, he freed the therā from the punishment of *patissaraṇiyyu* act, and also formulated rules for exempting a therā punished with such an act.⁵¹

The trap webbed against the Buddha by **Ciñcā Māṇavikā** was ready. It had been around nine months since **Ciñcā** had started going to Jetavana, when the Buddha was available there, in the evening with cosmetics and coming back from there next morning tired and worn out. She had started telling the inquisitives that she had spent

49 Junha Jātaka (No. 458); Ang.Nik. Athakathā (BC, pg. 314). It is being mentioned that the event occurred in the twentieth vassa, The Buddha was around 56 at that time.

Athakathā explains that the Buddha asked for a personal attendant after he was being left alone by **Nāgasamāla** and **Meghiya** one after another. It is said that all 80 mahā-savaka volunteered to serve the Buddha. It is doubtful whether all of them were present during the occasion or not.

It has been said that before **Ānanda** was a permanent attendant of the Buddha, **Nāgasamāla**, **Nāgita**, **Upavāna**, **Sunakkhata**, **Cunda Samnoddasa**, **Sāgata**, **Rādha**, and **Meghiya** were fortunate theras to serve the Buddha as attendants.

50 Junha Jātaka (No. 456).

51 Cullavagga, Vin. (1.4.8-1.4.10). It took place after **Sudhamma** had been forgiven by **Citta**. Logically, the Buddha was at Sāvathī at that time.

her night with the Buddha in Jetavana. She had also started to carry a false belly of cloth and an wooden plank, that gradually increased in size, as if she were pregnant, as the months passed by. People had become highly suspicious, not knowing that Ciñcā was actually spending her nights in the hermitage of heretics close to Jetavana.

One day, in a grand assembly inside Jetavana, Ciñcā decided to confront the Buddha. The Buddha was then expounding the Dhamma when Ciñcā suddenly stood up, and addressed the Buddha, "O Venerable ! You preach nice to the others. I am pregnant by you; yet you have done nothing for my child-bed. You only know how to enjoy yourself." Ciñcā continued to slander the Buddha as if trying to darken the disc of the moon by hurling debris at it. The Buddha stopped the discourse for a moment and said, "Sister, only you or I know the truth." Ciñcā replied instantly, "Yes, your are right. How can other people know about it ?" Out of a sudden a breeze blew away the covering robe of Ciñcā, the bundle of firewood that she was presenting as her stomach fell down cutting the front part of her feet. The trickery of Ciñcā was exposed. Angry mass began to spit on her, and attacked her, and chased her out of Jetavana. The heretics lost most of their gains and the prestige of the Buddha was much escalated with that episode.

Next day, to the monks who were engaged in a discussion about the previous day's happening, the Buddha told them a past life when Ciñcā had tried to put similar accusation to him. Then the Buddha said, "There is no evil that can not be done by a liar, who has violated the one law of fruitfulness and who is indifferent to a world beyond."⁵²

Aṅgulimāla therā, who was living the life of a dutiful monk, was still feared by lay people. People used to run away and hide after seeing him on the street. Some started to discuss whether the Buddha should have allowed such a cruel man-hunter in the

52 Dhammapada (13.9, vs. 176); **Mahāpuma Jātaka** (No. 472). In the story of Dhammapada, it is said that within twenty years of the Buddha's enlightenment (pathama bodhi), the fame of heretics diminished and the Ciñcā episode happened. The authpr is not quite sure whether that meant the accusation of Ciñcā occurred in the twentieth vassa or whether Ciñcā started visiting Jetavana as per her mission in that year. If the latter is true, the accusation, done after around nine months, might have happened in the twenty-first vassa.

However, the author has adopted BC and followed the first probability in the text.

It is said that when Ciñcā was accusing the Buddha, the throne of Sakka became heated. He then sent four gods in disguise of rats who got under the cloths of Ciñcā, bit off the strings with which the bundle of firewood was tied up, thus causing the false stomach to fall after the wind which blew off her robes. It is also said that after Ciñcā was chased out of Jetavana, the earth split up and she fell into Avici hell. She is one of the five mentioned as being swallowed by the earth in *Mūlinda-Pañha* (4.1.2), the others being *Suppabuddha*, *Dévasatta*, *Nandaka yakkha* and *Nanda brahmin*.

Bandhana-mokkha Jātaka (No. 120) was also told because of Ciñcā episode. This story is very much similar with **Mahāpaduma Jātaka**, and hence the two stories may be one and same, and told at the same time.

Order or not. For social purpose, hence, the Buddha declared, "From now on, robbers should not be allowed to be ordained."⁵³

A monk had an acute stomach problem. Unable to move, he was bathed in his own excreta. The Buddha with Ānanda behind, saw him on a bed unattended while the Buddha was visiting that vihāra. When asked, the monk replied that nobody had been looking after him since he had failed to do so to anybody before. The Buddha asked Ānanda to fetch some water. With the help of Ānanda, the Buddha washed his body and put him on the bed comfortably. Afterwards the Buddha assembled all the monks and expressed his dissatisfaction to the monks for not looking after the ill-monk. The Buddha said, "Bhikkhus ! You do not have your family here. If you do not help each other when needed who else will ? Bhikkhus, whosoever wants to serve the Buddha, serve the ill !" He added, "There are five things that make a patient difficult to nurse - 1) those who do not obey; 2) those who do not control food consumption; 3) those who do not take medicines; 4) those who hide status of the disease; and 5) those who can not bear the pain. Similarly, five things make a nurse unworthy to look after a patient - 1) one who can not give medicines rightly; 2) one who is unaware of what is allowed and what is not; 3) one who is attending for material gain; 4) one who hates to remove excreta; and 5) one who does not encourage the patient with religious teaches regularly."⁵⁴

It was a seven day drinking festival in Sāvatti. Five hundred men of Sāvatti had their wives sent to Visākhā so that they could also be generous and kind hearted as her. They became companions of Visākhā. During the wine festival, all 500 of them drank the remnant of the drinks left by their husbands and thus got drunk in the absence of Visākhā. For this misbehavior of theirs, they were beaten up by their husbands. On another day, they went to Jetavana with Visākhā to listen to the Buddha. They had carried bottles of liquor secretly hidden under their clothes. Upon arrival of Jetavana, they drank the liquor and threw away the bottles. In front of the Buddha, the drunken women started dancing, singing and acting shamelessly. To frighten them, the Buddha caused darkness all around with his miracle. The women got frightened and began to get sober. The Buddha said, "Why is there laughter ? Why is there joy although the world is burning perennially ? Concealed in darkness,

53 Mahāvagga, Vin. (1.3.4). It should have occurred a short while after the conversion of Añgulimāla.

54 Mahāvagga, Vin. (8.7.1-8.7.5). TND. PND. Note that the story is similar to that of *Puttigatta Tissa* (see vassa 18), and probably are one and same event. It seems that Ānanda had already become an attendant of the Buddha by that time.

The qualities of the patient are described exactly in the same way in *Upatthaka Sutta*, *Pathama and Upatthaka Sutta*, *Dutiyā, Pañcaka Nipāta*, Añg.Nik.

why not seek light ?" All 500 women attained the level of *sotāpanna*. When asked by Visākhā about the origin of liquor, the Buddha told the past story.⁵⁵

King **Paṣenadi** had a son from **Vāsabhakkhattiyā**. He sent a minister to Kapilavatthu to ask the maternal relatives of the child as to what should be the name of the child. The Shakyans said that Vāsabhakkhattiyā would then be loved dearly ('vallabha') by Paṣenadi. The minister, little hard to hear with his ears, took it as 'Vidūdabha'. The child was named as **Vidūdabha**.⁵⁶

The Buddha then decided to start his journey again with the monks.⁵⁷

Knowing that the Buddha was about to leave, **Visākhā** hurried towards the Buddha and asked him to stay to supervise the construction of Pubbarāma. The Buddha denied, but rather left **Moggallāna**, when requested by Visākhā as an alternative, to stay in Sāvatti and supervise the construction of Pubbarāma along with 500 monks.

Bhaddiya

The Buddha reached at **Bhaddiya** city and stayed at **Jatiyāvana**.⁵⁸

Uggaha Meṇḍakanattā, grandson of billionaire Meṇḍaka, and thus the brother of Visākhā, visited the Buddha at Jatiyāvana and invited the Buddha and the Order for a meal next day. Next day, the Buddha went to Uggaha's house; and after the meal, he was asked by Uggaha to preach his daughters who were just about to get married. He himself left the place. The Buddha told the girls, "A wife should wake up earlier than her husband and sleep later than her husband; she should honor and respect parents, elders and all those whom he hold in esteem; she should be skillful in the duties of a household life; she should supervise the servants; and she should be able to safe-

55 **Visākhāya-Sahāyikānāma Vatthu**, Dhammapada (11.1, vs. 146); **Kumbha Jātaka** (No. 512). Probably Pubbarāma had not been completed by that time, and probably Visākhā was not very aged by that time.

The stories given in the two sources differ slightly. In Jātaka, it is said that women got drunk beforehand in front of Visākhā. Further, in Dhammapada, it is said that drunken women acted shamelessly being possessed by **Māra**, and that it was to frighten him the Buddha darkened the environment; and that after the women got sober, the Buddha went on top of mount Meru (**Surreru**) and sent forth white rays to lit up the sky.

56 Dhammapada (4.3). This occurred probably after a year of Paṣenadi's marriage with Vāsabhakkhattiyā. It is said that Vidudabha was later appointed as the commander-in-chief by the king to make the Buddha happy.

57 According to Dhammapada (4.8), the Buddha went to Bhaddiya in order to ordain **Bhaddāli**.

58 The source says that the Buddha came here from Sāvatti where the Buddha had spent the vassa. But we know that the last vassa that the Buddha had past was in Rajagaha, not in Sāvatti.

guard the wealth of her husband. A wife who keeps his cooperative husband happy, and works in a way suitable for her husband, goes to heaven.⁵⁹

Bhaddaji was the only son of the millionaire **Bhaddiya Setthi**. He was worth eighty crores and was brought up in luxury like that of Siddhattha. People of Bhaddiya were always anxious to see the glamour when Bhaddiya used to shift from one luxury palace to another.

After staying at Bhaddiya for three months, the Buddha prepared to leave the city.⁶⁰ The people were celebrating the welfare ceremony for the Buddha. On that day, Bhaddaji noticed that very few people had gathered to see him shifting from luxury palace to another, and found out that most of them had gone to listen to the last preaching of the Buddha at Jatiyāvana. Bhaddaji also went to hear the Buddha preach. He, with his friends, attained arhatship at the end of the sermon. Then, with Bhaddiya-Setthi's consent, he entered the Order under the Buddha.

Kotigāma

After a week, the Buddha, accompanied by Bhaddaji and other monks, left Bhaddiya and arrived at **Kotigāma**. They were well entertained by the villagers over there. While the Buddha was returning vote of thanks to the donors, Bhaddaji retired to the bank of Ganges and meditated under a tree. He did not stand up even upon the arrival of the elder monks, doing so only at the arrival of the Buddha. He was blamed for this by the elders. While crossing the river, the Buddha allowed Bhaddaji to sit on his own boat and directed him to exhibit a wonder in order to demonstrate his achievements. Bhaddaji demonstrated his miraculous powers convincing his attainment to the elders. For the demonstration, Bhaddaji pulled up from water the golden palace he used to stay in a previous birth and lifted it very high in the air. Bhaddaji described the palace in verses. Later, after they had crossed the river, the Buddha told the previous life story of Bhaddaji when he had stayed in the exhibited golden palace.⁶¹

59 **Uggaha Sutta**, Pañcaka Nipāta. TND.

60 The author is doubtful whether the Buddha had actually stayed in Bhaddiya for three consecutive months. He finds difficulty in adjusting events which evidently occurred in the twentieth vassa, i.e. within a period of one year, if the Buddha was supposed to have spent more than three months in Bhaddiya.

61 **Mahāpanāda Jātaka** (No. 264); Theragāthā (**Bhaddaji**), No. 142, vs. 163-164). Actually, the Jātaka story is same as **Suruci Jātaka** (No. 489). The Buddha had told it at two occasions, once because of Visākhā (named Suruci Jātaka) and next because of Bhaddaji (named Mahapanāda Jātaka).

Mahāvamsa says that it was **Nanduttara** brahmin whose donation was the last one the Buddha had taken before crossing the river; and who, after seeing the miracle of Bhaddaji, also wished to gain similar power (DPPN, II, pg. 349).

According to Athasālini, Bhaddaji has been identified as one of the thera who handed down Abhidhammā to the Third Council. (DPPN, II, pg. 350).

in transit

From there, the Buddha headed for Devadaha, in Shakya country.

In one of the Shakyān village, the Buddha rested for some time. There he was once told by Ānanda that the half of the good life (*brahmacariya*) was fulfilled by living in company of good friends. The Buddha corrected him and said that the whole good life was supported by having good friends. Good company maintains the Eight Noble Paths and will lead to the end of sufferings.⁶²

Devadaha

Sammoda was a Shakyān of Devadaha. He was rather familiar as **Pakkha** the cripple, as he was crippled for some time because of rheumatism in his early days. Pakkha saw the Buddha, got impressed and enrolled into the Order. One day after the meal, while sitting under a tree in a village, he saw a few vultures fighting for piece of flesh. Reflecting that the worldly desires were like the flesh taken by vultures, he developed insight and attained arhatship. He said, "Vultures dive again and again for a piece of flesh and fell down. I have completed my duty and have attained the goal of life."⁶³

While in Devadaha, the Buddha was visited by a group of monks to take leave from the Buddha, as they were heading west for the propagation of the Dhamma. The Buddha advises them to visit **Sāriputta** before leaving. Then visited Sāriputta at **Elagalā**, a plateau with two trees, who told them fundamental teachings of the Buddha, in order that they may be prepared to answer any question which might be put to them.⁶⁴

Lumbinī

The Buddha went to stay at **Lumbinī** forest, near Devadaha. There he addressed to the monks, "Some believe that whatever is in the present, is a result of a former action. To eliminate former actions by austerities and not to perform new actions, is their motive so that future becomes untroubled. This is the view of Nigañthas (followers of Jainism). When I ask them whether they are confidently certain about their past lives, past actions, and amount of action left to be eliminated, their answer is negative. They reply that they were only following the teaching of their 'all-knowing' teacher, **Nigañtha Nātaputta**. They suffer willingly with no reason whatsoever. If it is believed that people suffer because of past evil deeds, then they must have been evil in their past lives and hence they are suffering now. If it is

62 This event is mentioned in Appamāda Sutta, Dulliya, Sam. Nik. (3.2.8) (see Vassa 21).

63 Theragāthā (Pakkha, No. 63, vs. 63). TND.

64 Devadaha Sutta, Sam.Nik. (21.1.1.2)TND.

believed that everything is controlled by the God, then they must have been made by an evil God that they are suffering now. If it is believed that companionship determines destiny, then they must have had evil company that they are suffering now. If it is believed that the caste at birth determines destiny, then they must have been born in inferior castes that they are suffering now. If it is believed that people suffer due to actions of the present life, then they must have done evil deeds in this life. Whether above five causes exist or not, Nigañthas are condemnable. On the other hand, we live in peace and happiness. No matter what logic we apply for the reaction, we must have performed good deeds in the past and present that we are living happily now.⁶⁵

At another occasion in Devadaha, the Buddha addressed the monks, "Arhats need not strive earnestly in respect to six senses, but those who are not arhats must be mindful towards the senses."⁶⁶

The Buddha further preached, "You are fortunate to be born as men and live as bhikkhus. You have not been born in hell where all things are repelling, nor in heaven where all things are attractive⁶⁷ ... gods and men delight in objects, sounds, etc.; but because of their impermanent nature, they suffer⁶⁸ ... eye and mind are important⁶⁹ ... eye and mind cause suffering⁷⁰ ... eye and mind have no soul⁷¹ ... similarly matter, sound, smell, taste, tactility, *dhamma* are all important, cause suffering and have no soul."^{72 73}

Kapilavatthu

From Devadaha, the Buddha went to Kapilavatthu.

That time, **Sarakāni** Shakyā, a drunkard, had just died. The Buddha declared him a *sotāpanna*. People were speaking bitterly of Sarakāni saying that he was weak in

65 **Devadaha Sutta**, Maj.Nik. (3.1.1) TND.

66 **Devadahakhaṇa Sutta**, Sam.Nik. (34.3.4.1). TND.

67 **Sangahya Sutta**, Sam.Nik. (34.3.4.2). PND. TND.

68 **Agahya Sutta**, Sam.Nik. (34.3.4.3). PND. TND.

69 **Ajjhata Sutta**, Pathamā, Sam.Nik. (34.3.4.6). PND. TND.

70 **Ajjhata Sutta**, Pathama, Sam.Nik. (34.3.4.7). PND. TND.

71 **Ajjhata Sutta**, Dutiya, Sam.Nik. (34.3.4.8). PND. TND.

72 **Bāhira Sutta**, Pathama, Sam.Nik. (34.3.4.9); **Bāhira Sutta**, Dutiya, Sam.Nik. (34.3.4.10); **Bāhira Sutta**, Tatiya, Sam.Nik. (34.3.4.11). PND. TND.

73 All the suttas mentioned here have been taken from Devadaha Vagga of Sam.Nik. and grouped together as in the source text. These might have been preached at different times as well. The place where these sermons were preached is not specified. The author has included these after Devadahakhaṇa Sutta not only the Sam.Nik has followed that pattern, but also they all fall in Devadaha Vagga. However, the second logic can not be granted at par, as we find at least some suttas in that vagga that were definitely told at Jetavana, not at Devadaha.

following his duty and was a drunkard. They wondered how could a person like him can attain *sotāpanna* level. The rumor was reported to the Buddha by **Mahānāma** Shakyā. The Buddha said, "One who has taken refuge can not possibly have an inferior rebirth. If a philosophy of life is well preached and it leads to a good future, such a philosophy is like a fertile field. Good seeds shown there, in presence of good environment, will definitely have a good product. My religion is like a good fertile field having suitable environment. Those who follow it perfectly are good seeds. Sarakāni was one." The Buddha also described different virtues that make a person *sotāpanna*, *sukidāgāmi*, and *anāgāmi*.⁷⁴

The Buddha was then staying at Nigrodhārāma of Kapilavatthu. In one afternoon, after the meal, the Buddha visited **Kāligodhā**, the mother of Bhaddiya therā and thus the Buddha's kinswoman, in her residence. The Buddha explained her about four qualities to be found in a *sotāpanna* - deep faith in the Buddha, in the Dhamma, in the Order, and freedom from small-mindedness (*matsarya*) along with a generous nature. Kāligodhā stated that she possessed all of those qualities and the Buddha congratulated her.⁷⁵

Vesāli

From Kapilavatthu, the Buddha headed for Vesāli. The Buddha stayed at Kutāgārasālā of Vesāli.

One day, the Buddha went around for alms in the city. Then after the meal, went to Mahāvāna for siesta. A group of young Licchavi princes, hunting in that forest with bows and arrows, and accompanied by hounds, saw the Buddha, left their weapons, and gathered around the Buddha to listen to him. **Mahānāma** Licchavi, who was passing by there, was surprised to see the scene. He went there and expressed his joy, "Now the Licchavis will progress ! Licchavis are usually cruel and naughty, but now they will progress." The Buddha said, "Anybody, no matter who he is, will progress if he follows five things - tending parents with hard-earned money; supporting family with hard-earned money; helping people who work with him with hard-earned money; honors ancestral gods; and respects good and holy men."⁷⁶

The Buddha was reported that **Sudinna Kalandakaputta** had had a son named **Bijaka** and that everybody was talking about the therā having a son. After listening

74 **Sarakāni Sutta, Pethama**, Sam.Nik. (5.3.3.4); **Sarakāni Sutta, Dutiya**, Sam.Nik. (5.3.3.5). TND. This sutta is possibly prior to Godha Sutta where Mahānāma has been mentioned as talking on behalf of the Buddha.

Mahānāma probably was a Shakyā king.

75 **Kāli Sutta**, Sam.Nik. (5.3.4.9). TND. Probably it occurred after Sarakāni Sutta as is indicated by chronological order in the source.

76 **Licchavi-Kumāra Sutta**, Pañcaka Nipāta, Ang.Nik. Also called **Kumāra Sutta**. TND.

to the complete story of Sudinna, the Buddha declared, "Any monk who makes a sexual relation with anybody should be expelled out of the Order." Thus the first *pārājikā* rule was declared.⁷⁷

Sāvatti

The Buddha came back to Sāvatti.

Once, while sitting in loneliness, it occurred to the Buddha that he had met different rules for the Order; and that he should ask the monks to recite the rules during *uposatha*. In the evening, in an assembly of the monks, the Buddha told them to recite the rules of the Order, called *pātimokkha*.⁷⁸

Some monks, who had misunderstood the Buddha, began to recite *pātimokkha* every day. Others recited up to three times a day during *uposatha*. The Buddha told them to recite *pātimokkha* only once during *uposatha* days.⁷⁹

77 Pārājikā Pāli (BC, pg. 293). Please refer to vassa 20 for detail prologue of this event.

Sudinna and his wife were later named as **Bijakapita** and **Bijakamāta** respectively.

Samantapāsādikā says that both Bijakapita and Bijakamāta later joined the Order and attained rhatship; and that Sudinna was not held guilty of *pārājikā* because he was a *aikammika* ('the first one to do it. when there was no rule ?'). (DPPN, II, pg. 293, 1197).

Since this event seems to have occurred after the child was born and since Sudinna had been said to arrive in Vesāli in twentieth vassa, the author has assumed that he arrived in Vesāli before the beginning of the twentieth vassa, and the rule was declared late in the twentieth vassa after Sudinna had a child attributed to him.

78 Mahāvagga, Vin. (2.1.3).

Pātimokkha is a name given to a set of two hundred and twenty-seven rules to be observed by the members of the Bhikkhu Order, and three hundred and eleven rules for Bhikkhūni Order. These rules had to be recited during *Upāsatha* days by the monks in every territory and to be asked if any member had violated any rule. Silence implied absence of guilt.

The period when the compilation of all the rules, both for Bhikkhu Order as well as for Bhikkhūni Order, was completed is uncertain. These rules, along with supplementary information about origin and nature of the same, are grouped as **Vibhanga**, also called **Sutta Vibhanga**. It is not quite clear whether the rules were extracted from different sources and consolidated at one place, or *pātimokkha* was an older part with supplementary notes added to it later on.

Probably the original number of rules was 150 as indicated by certain *suttas* of Ang.Nik., the 75 *sekhiya* rules being added later. There exists a general belief that the Buddha started making rules during and after twentieth vassa only. This, however, is wrong since there are many rules laid down by the Buddha, as discussed at appropriate places, evidently before the twentieth vassa. What the author has assumed, therefore, is that probably the main four rules (*pārājikā*) were declared in the twentieth vassa, and that the reciting of rules (*pātimokkha*) began in the same vassa, thus causing the general believe that all Vinaya rules were laid down on and after twentieth vassa. Many scholars are of the believe that the Buddha wanted to formulate *pātimokkha* at least after the first *pārājikā* rule (BKB, III, pg. 314).

79 Mahāvagga, Vin. (2.1.4). These events occurred after a few days of making a rule of reciting *pātimokkha*.

By that time, the construction of **Pubbārāma** had been completed.⁸⁰ **Visākhā** requested the Buddha to spend his vassa in the newly constructed Pubbārāma vihāra. The proposal was accepted.⁸¹

By that time, bhikkhuñīs did not have to recite *pātimokkha*. The Buddha declared that it should be done, and that monks should recite *therī pātimokkha*. Later, when people began to pass comments, the Buddha amended the rule and said that bhikkhuñīs themselves had to recite the rules, and if in case they did not know, they should learn it from the monks.⁸²

The twenty-first vassa of the Buddha starts in Pubbārāma vihāra of Sāvaththi.



80 Please refer to vassa-20 for the origin of Pubbārāma.

The construction process is said to have accelerated by the miraculous power of Moggallāna (probably the rule that miracles should not be exhibited publicly by monks was violated as such!). **Migārāmātu-paāāda**, the main building was two storeys high, each storey with 500 rooms. The construction costed 9 crores. Numerous other houses (500 pagoda styled houses, 500 small houses, 500 houses with conference halls) were also made. The area of the vihāra was only one eighth of Jetavana. The compound was surrounded with walls. Four gates, each with a waiting room, were made.

It is said that it took nine months to finish the construction. However, this perhaps is wrong. If it were to take nine months, we would have to assume that the Buddha had spend his last vassa at Sāvaththi, whereas he had done so in Rajagaha, unless the assumption that the Buddha spent his twentieth vassa at Rajagaha is wrong (see notes at the end of nineteenth-vassa). With this, along with some other events that occurred after vassa period, it seems that the construction of Pubbārāma took less than nine months.

81 Dhammapada (4.8).

82 Cullavagga, Vin. (10.2.1). PND. Please refer to notes on vassa 20 (of *pātimokkha*) for the reason of the inclusion of this event in twentieth vassa.

Vassa Twenty-one (Sāvatti)

Sāvatti

All months of that rainy season were spent in celebrating dedication ceremony of **Pubbārāma** vihāra. **Visākhā** spent nine crores for that grand ceremony. The dedication ceremony went on for four months, including rainy season.¹

One day evening in Pubbārāma, while the Buddha was having an evening walk on the backyard of the vihāra, he was noticed by **Vāsettha sāmañera**. Vāsettha was staying at the vihāra along with his friend **Bhāradvāja sāmañera**. They went to the Buddha hoping that they might get opportunity to listen to the Buddha. To Vāsettha, the Buddha asked whether they had been criticized by their fellow brahmins for their decision of joining the Order. Vāsettha replied that they humiliated and were told about the superiority of brahmin caste. The Buddha replied, "No matter to what a caste a person belongs to, he can always commit an evil, or always perform a good deed. I am respected even by Pasenadi, who is the master of Shakyans, not because of my caste, or might, or personality, but because of my deeds. Deeds (*dhamma*) is the most important for person. Anybody, no matter what caste he is, can attain the goal of life." The Buddha told them the origin of the world, of man, of society and of castes.²

Later, both **Vāsettha** and **Bhāradvāja**, meditating on the teachings of the Buddha, became arhats. When reached at the age of twenty, they were duly ordained as full monks.³

A woman, a friend of Visākhā, wanted to have a share in the newly built Pubbārāma. She had brought a small carpet, costing one hundred thousand, but could not find a place to put it. She was seen by **Ānanda** therā. Ānanda advised her to put the carpet

1 Dhammapada (4.8).

2 **Aggañña Sutta**, Dīgha Nikāya (3.4). It was told when Pasenadi was made; and evidently after Tevijja Sutta during which Vāsettha and Bhāradvāja became sāmañera. This sutta can not be of very late origin, as Vāsettha and Bhāradvāja were still sāmañera (under twenty). The sutta is a sort of Buddhist Genesis. Some of the descriptions, particularly regarding the origin of the world, are unscientific (the author is doubtful whether the Buddha had preached those himself as he was of the opinion that such discussions are infinite and fruitless), while others are important from anthropological viewpoint.

3 Dīgha Nikāya Atthakathā (DPPN, II, pg. 373).

between the foot of the stairs and the spot where the Buddha washed his feet, a little place which was forgotten by Visākhā to be furnished.⁴

On day, Anāthapiṇḍika invited the Buddha and 500 other monks for a meal. While the Buddha was preaching after the meal, he was disturbed by shouting of daughter-in-law of Anāthapiṇḍika, Sujātā by name, in the next room. Upon inquiry, it was found out that she was younger sister of Visākhā and was proud because she had come from a wealthy family. She did not respect elders, nor did she use to listen to anybody. The Buddha fetched Sujātā and asked what sort of wife she was. Upon being requested to explain further, the Buddha told them about seven kinds of wives - 1) like a slayer, who causes direct harm to her husband; 2) like a robber, who steals the hard-earned money of her husband; 3) like a mistress, a lazy and cruel woman with dominant character; 4) like a mother, who protects her husband like a guardian, 5) like a sister, who respects and honors her husband; 6) like a friend, who enjoys with the husband; 7) like a handmaid, who never gets aggressive. The first three are as bad wives, the rest are good ones. "wife Much impressed, Sujātā declared that she would be a handmaid from thereon. She attended *sotāpanna* fruition. Later, in Jetavana, the Buddha told the monks that Sujātā had been converted with a single sermon in her past life as well and related the past story.⁵

Some of the *sāmañera* had become disobedient to monks. The Buddha, therefore, announced, "A *sāmañera* who tries to cause a loss to a *thera*, causes downfall of a *thera*, tries to deprive accommodation to a *thera*, reprimands a *thera*, causes quarrel among monks, should be punished by not allowing such a *sāmañera* to enter inside." The Buddha was later reported of an incident when a *sāmañera* was not allowed to enter a *vihāra* itself, and he has to return back to homely life. Some other monks were reported to have deprived *sāmañera* of food as punishment. The Buddha clarified, "Guilty *sāmañera* should be disallowed only where the *thera* is staying, not in the entire *vihāra*, neither should a *thera* deprive a *sāmañera* of food."⁶

One day, being earlier for alms around Sāvāthi, Sāriputta *thera* went to a nearby hermitage of heretics. The heretics told him that any one who had lived for twelve years as a recluse could be considered as a distinctive one. Sāriputta made no

4 Dharmapada (4.8). It should have happened before the dedication ceremony of Pubbārāma was over.

5 Sattabharīya Sutta, or Bhariya Sutta, Sattaka Nipāta, Ang.Nik (pg. 205); Sujātā Jātaka (269). TND. The Jātaka says that the Buddha was at Jetavana at that time.

The author has assumed that even though the Buddha was spending his vassa at Pubbārāma, he used to go to Jetavana frequently, and vice versa. It is said in Sutta Nipāta Attakālhi that in his last twenty (or 25 ?) years of his life, when the Buddha was living in Sāvāthi, he used to stay both at Jetavana and Pubbārāma, spending day in one place and night in the other (DPPN, II, 629).

Probably the husband of Sujātā was Kāla, the only son of Anāthapiṇḍika.

6 Vin. (1.3.13). TND.

comment. Later, after the alms, he went to the Buddha and asked whether a position in the Order was determined by age. The Buddha said, "Age does not determine the position in my Order. Anyone can be a distinctively positioned if he is determined to obey precepts, to be energetic towards the Dhamma, to control desires, to meditate, to labor, to memorize and think logically, and to have right view, in present as well as in future."⁷

A Bhāradvāja brahmin, named **Ahimsaka Bhāradvāja**, came to the Buddha in Sāvatti and declared his identity. The Buddha advised him to live up according to his name, as Ahimsaka should be the one who was non-violent. He entered the Order and became arhat.⁸

The followers of **Chabbaggiya** monks had disallowed some *sāmañera* without informing their respective preceptors. Some of them even persuaded *sāmañera* to come under their umbrella with sweet talking without informing their preceptors. The Buddha declared that *sāmañera* should not be disallowed without informing his preceptor, neither should they be taken away from another group.⁹

A well-known brahmin of Kosala, **Migasira** by name, knew 'skull-spell' with which he could declare the next birth of a dead person by tapping on his skull with nail. He was living as a wanderer (paribbājaka) in Sāvatti. One day, he met the Buddha who gave him a skull of an arhat and asked him to tell the destiny of the skull owner. Migasira tried hard, but in vain. Being unsuccessful, he joined the Order to learn the secret of that skull. He soon attained arhatship and declared, "My emancipation could not be disturbed now. I am free from all bondages."¹⁰

The Buddha in Jetavana was, one day, visited by **Uññābha** brahmin. He asked as to what was the coordinator of five physical sense organs of human body. "The mind,"

7 **Niddesa Sutta, Pathama, Sattaka Nipāta**, Ang.Nik (pg. 163). Almost exactly same event has been recorded as **Niddesa Sutta, Dutiya, Sattaka Nipāta**, Ang.Nik., which is said to have occurred in Kosāmbī (while the Buddha was at Ghositārāma) to Ānanda thera. The seven features to be possessed by a distinctively positioned one, as mentioned to Ānanda, are, however, different ones - devotion, shame from evil, fear from evil, knowledge, effort, memory, and wisdom. The author is not certain whether the two suttas could be same event interpreted differently (since it is uncomfortable to think that the same event had happened both to Sāriputta and Ānanda) or actually different ones. In this book, the author has treated those separately.

8 **Ahimsaka Sutta**, Sam.Nik.(7.1.5). TND.

9 Vin. (1.3.13) TND. Place probably was Sāvatti, if the chronological order of the source is followed.

10 **Theragāthā (Migasira)**, No. 151, vs. 181-182). TND. He was named such as he was borne under the constellation of Migasira.

Note that the event of Migasira is exactly same as that of **Vangisa** thera. It seems uncomfortable to believe that both the theras entered the Order in exactly same manner. It might be that the event might have been reported repeatedly in Pāli canon. However, it is also possible that both Migasira thera and Vangisa thera were skull-readers before.

said the Buddha. Further on, the Buddha told him that mind is based on memory, memory on emancipation, and emancipation on nibbāna which is the end. Uññābha attained *anāgāmi* fruition and left happily.¹¹

Kantaka *sāmañera*, a pupil of **Upananda** therā, had sexual relation with a nun named **Kantakī**. In the same context, the Buddha declared that novices who are guilty of one of the ten offenses could be expelled out, namely, a killer, a thief, a sexually mislead, a liar, a drunkard, one who condemns the Buddha, one who condemns the Dhamma, one who condemns the Order, one with false believe, and one who spoils nuns. **Kantaka** *sāmañera* was thus expelled out of the Order.¹²

Once, in a conversation, the Buddha said, "Morality (*sīla*) remains dependable even in old age, faith is stable, wisdom is the jewel among men, and merit is the wealth that none can steal."¹³

Kālaka was a scetthi of Sāketa and was a friend of **Anāthapiṇḍika**. He was, however, a non-believer of the Buddha. Once, when he went to Sāvathī for trading, he was well treated as a guest in Anāthapiṇḍika's house under supervision of **Culla-Subhaddā**, a daughter of Anāthapiṇḍika. Impressed with the girl, Kālaka reminded Anāthapiṇḍika about their promise that they had made in school days of marrying their children if appropriate and asked the hand of Culla-Subhaddā for his son. Anāthapiṇḍika hesitated to do that since Kālaka was a non-believer of the Buddha. Hence he went to the Buddha for consultancy. The Buddha gave him the green signal. Thus the marriage was arranged. Culla-Subhaddā was married to the son of Kālaka. Culla-Subhaddā went to the Buddha to bid farewell and expressed her wish to invite the Buddha in Sāketa. The Buddha blessed her.¹⁴

11 **Uññābha Sutta** or **Uññābha-Brahmaṇe Sutta**, Sam.Nik. (46.5.2). TND.

There is one more **Uññābha** brahmin mentioned in **Brahmana Sutta**, Sam.Nik. (49.2.5). He is said to have visited **Ānanda** therā in Ghosītārāma of Kosambī, where he was told by **Ānanda** that the life of a recluse was meant for destruction of desires. Uññābha insisted that such an act also was a desire. But **Ānanda** proved him, with dialogues, that once the purpose was accomplished, there would not remain anything to be done. Uññābha declared himself as a follower.

The two **Uññābha** brahmins might have been one and same. If they were, the event of Kosambī should have happened first.

12 Vin. (1.3.13). TND. Place probably is Sāvathī, if the chronological order of the source is followed. It should have occurred after **Kantaka** was chided for his bad language (see vassa 16).

According to **Pācīliya**, **Kantaka** held same false view as **Ariṭṭha**, and so he was expelled out. However, he was probably been absorbed by **Chabbaggiya** who further encouraged him. **Kantaka** is mentioned as one of the enemies of Buddha's religion. (DPPN, I, pg. 493).

13 **Jarā Sutta**, Sam.Nik. (1.6.1); **Ajarasā Sutta**, Sam.Nik. (1.6.2). The person with whom the Buddha was making conversation is not mentioned. It probably was a deva. (DPPN, I, 31).

14 **Dhammapada** (21.8); **Ang.Nik. Athakathā**. TND.

In **Dhammapada**, **Kālaka** has been called **Ugga of Ugga Nagara**. Probably **Ugga** was tall or bad-tempered because of which he might have been called **Ugga**, and then was attributed as an inhabitant of **Ugga** city. The story of **Culla-Subhaddā** is very similar to that of **Mahā-Subhaddā**,

Candābha, a wealthy brahmin of Rajagaha, had a unique mark on his body- a circle of light, like the disc of the moon, radiating from his naval zone, and hence was his name. Taking advantage of that, some brahmins used to take him round the town on a cart proclaiming whoever touched his body would receive power and glory. With that approach, they had earned a huge amount. One day, in Sāvatti, they challenged the people heading for Jetavana that there was nobody, not even the Buddha, who was as powerful and miraculous as Candābha. They were answered that the Buddha was matchless and unrivaled. The brahmins took Candābha to Jetavana to compete with the Buddha. As Candābha approached the Buddha, the ring of light vanished. Candābha asked the Buddha to teach him about the magic that could make a ring of light disappear. The Buddha stipulated him to join the Order. Candābha told his companion brahmins to wait outside while he get the charm from the Buddha so that he could become the greatest in the world. Candābha thus became a *thera*. Candābha was asked to contemplate on the 32 constituents of the body. Soon afterwards, Candābha became an *arhat*. Later when he met his brahmin fellows waiting outside Jetavana for him to return, Candābha told them to go back since he was in no position to return to his homely life again. Other monks thought that Candābha was boasting about his attainment. When reported to the Buddha, the Buddha said, "Candābha has spoken truth. He is an *arhat*. Him I call a brahmin who is pure, clear, serene like a moon, and in whom craving for existence is extinct."¹⁵

A *paribbājaka* named **Timbaruka**, visited the Buddha in Sāvatti. He asked the Buddha about the origin of pleasure and pain. The Buddha declared that pleasures and pains are conditioned to the Law of Causation (*paticca samuppāda*). Timbaruka declared himself as a follower of the Buddha.¹⁶

A newly ordained monk was left unattended by his colleague monks. On the way, he met his ex-girlfriend who invited him for sexual intercourse, which she said was rare for monks. The monk thus committed the offense. He thus became late. When other

her elder sister, whose father-in-law was Uggā Setthi of Uggā city. He might have been confused with Kālaka in Dhammapada. Since Kālākārāma of Sāketa was a famous vihāra, we can assume that the father-in-law of Culla-Subhaddā was Kālaka, not Uggā. If it were not the case, we will have difficulty in finding the constructor of Kālākārāma, where Kālaka Sutta was preached. Furthermore, the description of marriage of Culla-Subhaddā is very much similar with that of Visākhā, even the ten teachings given by their respective fathers being same. It is also, said that Kālaka (or Uggā in Dhammapada) and Anāthapiṇḍika were childhood friends, which is doubtful as Sāketa is said to have inhabited comparatively later.

Culla-Subhaddā is said to have attained *sotāpanna* level.

- 15 **Candābha-thera Vatthu** Dhammapada (26.30, vs. 413). The story of Candābha is also given in Sutta Nipāta Athakathā with variation (DPPN, 1 pg. 852, II pg. 1998) where the Buddha had preached him about harmfulness in attachment.

It is said that Candābha had the peculiar mark because he had, in a past birth, offered sandalwood to the slupa with remains of Kassapa Buddha inside.

- 16 **Timbaruka Sutta**, Sam.Nik. (12.28). TND.

monks asked him why was he late, he did not hide the truth. The issue was passed on to the Buddha. The Buddha made the rule that while ordaining new people, they should be given companions, and that they should be told not to commit four offenses, viz., not to have sex, not to steal, not to kill, and not to boast about supernatural powers.¹⁷

A lay devotee of the Buddha of Sāvatti, named **Sirigutta**, had a friend named **Garahadinna**, a deep follower of nigañthas. Garahadinna used to evoke Sirigutta to leave the Buddha and join the nigañthas. Tired of hearing his comment again and again, Sirigutta decided to test the superiority of nigañthas for their claim that they were all-knowing of the past, the present and the future. Sirigutta invited nigañthas for alms-food in his house. He had made a deep trench with excreta and filth, but well covered from outside. Seats were then placed over it. He also had big empty vessels covered with cloths and banana leaves to make those appear as if those were full of rice and curries. On the day, 500 nigañthas came for food and they were requested to take seats simultaneously. As they sat down, the feeble strings broke and they fell into the trench. Sirigutta ridiculed them for their claim that they knew the past, the present and the future. All nigañthas fled in terror.

After two weeks, Garahadinna decided to take revenge. Being furious, he had not talked with Sirigutta since the happening. He went to Sirigutta and expressed his desire to invite the Buddha at his place. The invitation was accepted. Garahadinna had made similar preparations to trap the Buddha, except that the ditch was filled with glowing coal instead of filth. Sirigutta, who had informed the Buddha about invitation, had also warned that his friend might be looking for a revenge. During meal time, the Buddha went to the residence of Garahadinna. When the Buddha stepped on the mat over the trench, the mat and live coal disappeared and 500 lotus flowers sprang instead, suitable for 500 monks to sit upon. The miracle panicked Garahadinna. He was worried about the food, since he had only empty pots covered with leaves and cloths. He sought his friend Sirigutta for immediate help. Sirigutta told him to go back and check. Garahadinna found all pots filled with food out of thin air. The food was offered to the Buddha and the Order. After the meal, the Buddha expressed his words of appreciation and said, "Ignorance is like a blind, who can not see the Dhamma. As a beautiful lotus may grow from rubbish, so also, out of rubbish heap of beings may appear a disciple of the Buddha who, with his wisdom, shines forth far above the ignorant worldlings." Garahadinna, Sirigutta and others achieved *sotāpanna* level. In the evening, when the monks were talking about the event,

17 Mahāvagga, Vin. (1.4.8). The place probably was Sāvatti, if chronological sequence of the source is followed. Evidently, it occurred after all pārājikā rules had been made, since of those are mentioned in the event. This being the only occurrence where all four pārājikā have been grouped together, it should have occurred a short while after all pārājikā had been formulated. The guilty monk was probably expelled from the Order as he had committed the offense deliberately.

the Buddha told them that even in his previous life, he had done such miracle and told them the past story.¹⁸

The twenty-first vassa of the Buddha was completed at Pubbārāma, Sāvattthi.

An elephant-driver, **Matthārohaputta**, one day, while training an elephant by a river, felt that it would be better if he were to train himself. So he went to the Buddha in Sāvattthi, heard him preached and entered the Order. Later, he attained arhatship and proclaimed, "My mind used to divert here and there. Not I can control it as I control an elephant."¹⁹

After a month of vassa period, the grand dedication ceremony of Pubbārāma was completed.²⁰ On that day, each therā was given a robe and a bowl full of medicaments. The entire celebration prolonged for four months and costed nine crores.

On that day, **Visākhā**, accompanied by her children, went around the vihāra singing with joy that her wish of constructing a vihāra and donating other essentials to the Order was fulfilled. Some monks, thinking that Visākhā might have gone out of mind, went to describe the scene to the Buddha. The Buddha told them that her wish had been accomplished and hence was she singing. The Buddha added, "She is inclined to do good deeds. As from a collection of flowers, many garlands can be made by an expert florist, so also much good should be done by one subject to birth and death."²¹

Dhamma.Digital

18 **Garahadinna Vatthu**, Dhammapada (4.12, vs. 58-59). TND. The past story told is being mentioned as **Khadiranigra Jātaka** (No. 40). However in Jātaka Athakathā, the story has been said to be told because of Anāthapindika. It appears that the story was told twice. It is said that the Buddha knew what was cooking for him at the residence of Garahadinna, but even so he accepted the invitation knowing that would be of benefit to the party concerned. It is also said the 84000 people realized the truth after the Buddha's preaching.

Sirigutta was maternal uncle of **Sirimitta** therā. DPPN (II, 1139).

The author finds the story of Garahadinna as being exaggerated.

19 Theragāthā (**Matthārohaputta**, No. 77, vs. 77). TND.

20 It is said that the celebration took four months of rainy season (Dhammapada, 4.8). Since the Buddha used to start his vassa period of three months from Asāḍha, the author has assumed that the celebration continued for one more month even after the completion of vassa period of the Buddha.

21 Dhammapada (4.8, vs. 53) (name of the Vatthu ?).

On that day, Visākhā was reported to have been accompanied by her children, grandchildren and great grandchildren. This seems exaggeration with the view that Visākhā was not old enough to have such a long generation. She was evidently not older than 28 years since at seven she had met the Buddha, and on the twenty-first vassa, the celebration was completed.

The Buddha is also reported to tell the monks that the desires of Visākhā fulfilled that time were the ones she wished for during the period of Padamuttara Buddha.

Then **Visākhā** gathered her friends and told them that she was distributing the virtue she had gained by constructing **Pubbārāma** to others including them; and that they should accept it.²²

Culla-Subhaddā, the second daughter of **Anāthapiṇḍika**, then the daughter-in-law of **Kālaka** **Setthi** in **Sāketa**, was facing difficulty in the house of non-believers of the Buddha. Once **Kālaka** **Setthi** invited some naked ascetics in his house, but **Culla-Subhaddā** refused to pay homage to them. She was, later, able to convince her parents about the Buddha by praising the Buddha and the Order. Finally, she was allowed to invite the Buddha. **Culla-Subhaddā** sent invitation to the Buddha and the Order to visit **Sāketa**.

The Buddha, staying at **Jetavana**, got the invitation from **Culla-Subhaddā**. The Buddha started to make preparations to leave for **Sāketa** with 500 arhats. Then **Anāthapiṇḍika** appeared there to invite the Buddha for the following day's meal. The Buddha told him that he could not accept his invitation as he had to go to **Culla-Subhaddā**. **Anāthapiṇḍika** commented that **Culla-Subhaddā** lived far away in **Sāketa**. The Buddha said, "Like the Himalayas, the good are visible even from afar. Like arrows shot in the night, wicked ones are not seen even though they might be near."²³

Sāketa

The Buddha reached **Sāketa** followed by 500 monks.²⁴ **Kuṇḍadhāna** there was one of the 500 monks present at **Sāketa** with the Buddha.²⁵ **Anuruddha** there was also present.²⁶

- 22 **Vihāra-Vimāna Vaññana**, *Vimānavatthu* (BKVK, pg. 257). It is further said that one of her friends, who had taken it seriously, died soon and reborn in **Tāvātimsa** **Devloka**. She was met there by **Anuruddha** there who was once visiting the **Devloka**. Interestingly enough, in the same source, it is also said that **Visākhā**, after her death, was reborn in **Nimmānarati** **devloka** as a queen, and it was reported to **Anuruddha** as well. **Anuruddha** then came back to earth and reported about his travel to the Buddha. The story seems imaginary since **Visākhā** lived up to 120 years and thus died only after the Buddha.

- 23 **Culla-Subhaddā** **Vatthu**, *Dhammapada* (21.8, vs. 304); *Ang.Nik. Atthakathā*.

In *Dhammapada*, **Kālaka** has been called **Ugga**, an inhabitant of **Ugga** **Nagara**. Please refer to notes on *vassa 21* for the discussion on the differences in these names.

The story of not paying homage by **Culla-Subhaddā** to naked ascetics is similar to that of **Visākhā**. It is also said that **Kālaka** (or **Ugga**) asked **Culla-Subhaddā** to invite the Buddha the very next day making it impossible for the Buddha living in **Sāvattthi** to arrive there in time. But **Culla-Subhaddā** went on the roof and threw eight handful of flowers in the sky as invitation message to the Buddha. Those flowers reached to the Buddha in **Jetavana**; and thus the Buddha got the message. It was such immediate invitation that made **Anāthapiṇḍika** puzzled. It is further said that **Culla-Subhaddā** was worried whether her message has reached to the Buddha or not. She was informed by **Vessavana** **Dev** that the Buddha had received it.

- 24 *Dhammapada* (21.8); *Ang.Nik. Atthakathā*.

The Buddha went to Kālaka's house for meal. They were well entertained. Kālaka and his family were much impressed with the Buddha's teachings. And they got converted. They entertained the Buddha for seven consecutive days.²⁷

Kālaka Setthi then evacuated his plot captured by naked ascetics (nigaṅthas) and constructed necessary buildings and presented the complex to the Buddha and the Order. It was famed as **Kālākārāma** vihāra.²⁸

One day while the Buddha was going around the streets of Sāketa for alms, he arrived at city gate. An old brahmin hurled towards him, and falling on his feet, said, "Oh son ! Why have you not allowed us to see you for such a long time ?" He took the Buddha his home, called his wife and children to see his 'son'. They offered the Buddha meal. After the meal, the Buddha preached, "Life is short. Everything has to be left over when the death approaches. Wise is the one who is not attached with affection." The old couple attained *anāgāmi* fruition.²⁹

The Buddha came back to **Añjanavana**, where he was staying at that time. To the monks, who were puzzled to see the old couple addressing the Buddha as 'son', were told by the Buddha that he was son or a nephew of each of them for 1500 lives. The Buddha added, "One may trust a person if he is liked in the first look." From there on, the Buddha was entertained by the old couple regularly.³⁰

Anupamā was an extremely beautiful girl of Sāketa. She was daughter of **Madhya** setthi. Many princes and ministers were eager to marry with her. She, however, wanted to leave her homely life. One day, she went to the Buddha, listened to his preachings and became *anāgāmi*. She went home, and with permission of her father,

It is said that the Buddha reached Sāketa the very next day after receiving the invitation from Culla-Subhaddā, and that the Buddha went there on a special flying vehicle made by Sakka, the king of devas. Again according to Dhammapada, the Buddha went to Uggā Nagara, not to Sāketa.

25 Ang.Nik. Atthakathā (BKM, II, pg. 62).

26 Dhammapada (21.8).

27 Dhammapada (21.8); Ang.Nik. Atthakathā.

28 Ang.Nik. Atthakathā (BKA, II, pg. 63).

29 **Jarā Sutta**, Sutta Nipāla (4.7). Sāketa Jātaka (No. 68). Jātaka story mentions that Jarā Sutta was preached during this time.

30 **Sāketa Jātaka** (No. 68). Jarā Sutta, Sutta Nipāla (4.7) and its Atthakathā; Dhammapada (17.5).

Note that this event is almost exactly similar to that of **Nakulapitā** and **Nakulamātā** (see vassa 8). It is very unlikely to assume that two such events had occurred in the life of the Buddha. These two events might be one and same. Most probably the event that had occurred in Sumsumāragiri was the correct one where the names of the couple are categorically mentioned.

If we assume this event to be a separate one, it should have occurred in relatively earlier period of the Buddhas life when he was not too old, and after Sāketa city had been established.

entered the Order. On the seventh day, she attained arhat fruition. She then expressed, "I was so beautiful that everybody wanted me. But I got rid of all desires with the help of the Buddha."³¹

A brahmin of Sāketa, named **Uttara**, who had witnessed the Twin Miracles performed by the Buddha in Sāvatti, was present at Sāketa at that time. He entered the Order.³²

Three months after the Buddha's meeting with the old couple of Sāketa who had addressed the Buddha as their 'son', the couple attained arhatship and realized nibbāna. Some monks asked the Buddha about their destination. The Buddha said, "The arhats who harm nobody and who are always restrained in their action go to nibbāna where there is no suffering."³³

One day, in **Kālakārāma** vihāra, the Buddha addressed to an assembly of monks, "Tathāgata knows and comprehends whatsoever is seen, heard, comprised, attained, searched into, etc., in the world, but he is not subject to it."³⁴

The Buddha left Sāketa. **Anuruddha** therā was, however, left behind in order to preach for Culla-Subhaddā.³⁵

Sāvatti

The Buddha arrived at Sāvatti.

One day, king **Paṣenadi** visited the Buddha and expressed his view that the teachings of the Buddha was meant for people living with good friends, not meant for those living with wicked friends. The Buddha affirmed the king's view; and said that he had told **Ānanda** in a city of Shakya³⁶ that a person living in a company of good friends actually practiced the Eight Noble Paths, and such a person could get freed from sufferings. The Buddha added, "You should also live with good friends with diligence (*appamāda*). If you do that, your queens, officers, people will also do the same. Prosperity will be the result."³⁷ The king asked further about diligence, and the Buddha explained, "Diligence is one quality that acquires and keeps welfare both in

31 Therīgāthā (Anupamā, No. 54, vs. 151-1 56). TND.

32 Theragāthā (Uttara, No. 141).

33 Buddhapitu-brāhmaṇa Vatthu, Dhammapada (17.5, vs. 225). Sāketa Jātaka (No. 68).

34 Kālakārāma Sutta or Kālakā Sutta, Calukka Nipāta, Ang.Nik. TND.

35 Dhammapada (21 .8).

36 See vassa-20.

37 Appamāda Sutta, Dutiya, Sam.Nik. (3.2.8). TND.

this life and in the next. Just as an elephants foot is the chief among all feet, so is diligence the best of all qualities.³⁸

Once a woman of Sāvatti, named **Ubbiri**, went to listen to the Buddha. She had just lost her only beloved daughter named **Jivanti** whom she had got from king of Kosala.³⁹ Being mentally distracted, she was not able to concentrate on the Buddha's sermons. She came out of the place in the middle and went to **Aciravati** river and sat there lamenting. The Buddha who had seen her leaving the place, went to her at the bank of Aciravati and told her that in that very place, thousands of her daughters of her previous births had been cremated. Contemplating on the Buddha's words, she developed insight and became an arhat. Then she declared, "The arrow pierced in my heart had been taken out. Now I am quite, peaceful and happy."⁴⁰ She entered the Order.⁴¹

Saṅkicca, who was of twenty, became a fully ordained thera. With 500 colleagues of his, he went to Isipatana and dwell there.⁴²

Rajagaha

From Sāvatti, the Buddha went to Rajagaha.

Uttara thera who had been accompanying the Buddha from Sāketa, developed insight and attained arhatship. He told to his colleague monks, "I know all the elements of nature. I am free from selfish desires."⁴³

38 **Appamāda Sutta, Pathama**, Sam.Nik. (3.2.7). TND.

39 The name of the king is not given. Most probably he was **Paṣenadi**. Jivanti was also called **Jivā**. Ubbiri was a beautiful and rich girl from a prosperous family and she was appointed in the palace. There she gave birth to Jivanti and then the king appointed her as a queen. But the girl died very soon. Ubbiri was mentally disturbed by the loss of her daughter. She used to visit charnel field at the bank of Aciravati river where her daughter was cremated.

40 Therīgāthā (**Ubbiri**, No. 33, vs. 51-53). TND.

41 Apadāna (DPPN, I, pg. 425).

42 **Nāgapeta-Vatthu**, Petavatthu (BKPK, pg. 180).

The source says that Saṅkicca was well entertained in Isipatana. He ordained a novice from a brahmin family who was engaged with the daughter of her maternal uncle before. His mother used to entice him back to household life by telling about the engaged girl every time she met her son. Hence the novice asked permission from Saṅkicca which was delayed for certain reason. Unfortunately, his maternal uncle and his family died after some time as their house collapsed. His maternal uncle and his wife, both non-believers, reborn as miserable *poṭa*, whereas their two sons and the daughter, who were followers of the Buddha, reborn as devas in heaven. One day with his miraculous power, Saṅkicca shown all of them to the distracted novice at a place behind Isipatana. The novice talked with them and found out the reason for their lives. The novice then decided not to leave the Order. Later, he became arhat. He was later taken to the Buddha and the Buddha gave him suitable sermon.

43 Therīgāthā (**Uttara**, No. 141, vs. 161-162).

The Buddha was once reported about an *uposatha* that had to be held outside the place chosen for observing *uposatha* because it was too small to accommodate too many monks participating in it. The Buddha declared that the territory of an *uposatha* place could be expanded. The Buddha also declared that elder monks should gather first in an *uposatha*. At another occasion, he was reported about a dispute among monks of Rajagaha as to where to held *uposatha*. The Buddha settled the dispute saying that in such a case, it should be decided by the place where the eldest therā dwelt.⁴⁴

A paribbājaka of Rajagaha, who used to have his hair in a topknot, commonly known by the name of **Moliya-Sīvaka**, visited the Buddha at Veluvana on a certain day and asked whether the Buddha approved the view that all current feelings, pleasant as well as painful, were the result of previous actions. The Buddha explained him that sufferings could arise from various causes - bile, phlegm, wind, physical condition, seasonal change, indigestion, and so on, and also from one's action; and to say that all of these were predestined was to go too far.⁴⁵ Sīvaka further asked meaning of the Buddha's claim that his teachings (the Dhamma) was for the current life (*sanditthika*). The Buddha proved it giving an example of Sīvaka himself who claimed that he could know the presence of mental dirt in his mind when they were present.⁴⁶ Sīvaka declared himself as a follower of the Buddha.

One day, when **Moggallāna** returned back to his cell in a forest near Rajagaha, he saw a man lurking near his cell. Being suspicious, Moggallāna drove him away. The person was a thief who had stolen some valuables from a nearby village. Before running from there, he did not miss to rub off all his footprints. Later, people who were following the thief by following his footprints arrived there. But being unable to trace footprints from there on, they returned. Next day, Moggallāna visited the Buddha in Jetavana and reported about the last night's happening. The Buddha told him that he did suspect correctly, and added that wise people had suspected rightly in the past as well and related a past story.⁴⁷

44 Mahāvagga, Vin. (2.2.2). TND. The rules might have declared at different occasions.

45 Sīvaka Sutta, Sam.Nik. (34.5.3.1). TND.

46 Sanditthika Sutta, Pathama, Chakka Nipāta, Ang.Nik. TND. PND.

Sanditthika Sutta is repeated by the name of **Paribbājaka Sutta**, Tika Nipāta, Ang. Nik., though the name of paribbājaka is not given in the latter. Exactly same question answer session has been recorded in **Sanditthika Sutta Dutiya**, Chakka Nipāta, Ang. Nik. as well as in **Aññattara-Brahmaṇe Sutta**, Tika Nipāta, Ang.Nik. In both of those, 'paribbājaka had been replaced by 'a certain brahmin'. All these events possibly are one and same but repeatedly described.

The author has included both of the suttas in one event since in both of those, Moliya-Sīvaka is being said to have been converted.

47 Puclimanda Jātaka (No. 311). TND.

Mahā-Panthaka was a grandson of **Dhana Setthi** of Rajagaha. He was elder brother of **Culla-Panthaka**. Mahā-Panthaka often used to accompany his grandfather to hear the Buddha preach. One day, he desired to become a monk, and asked permission from his family. He easily obtained the permission. He left his wife and children and entered the Order. He joined the Order as a *sāmañera* as he was still under twenty.⁴⁸

One day, **Anuruddha** there was searching for discarded pieces of cloths in a rubbish hill in a nearby village to make a robe for himself. He found a large and beautiful piece of cloth buried under a heap.⁴⁹ He took the cloth to the vihāra. While he was making a robe, the Buddha appeared there followed by his chief and senior disciples who helped Anuruddha to stitch the robe. Meanwhile a young lady⁵⁰ persuaded villagers to offer food telling them that the Buddha with his senior disciples were also present. Consequently, there was more than enough food in the vihāra. Even after consumption, a lot was left untouched. Later when the Buddha heard some of the monks commenting that Anuruddha induced villagers to offer in excess to exhibit his influence. The Buddha remarked, "Do not blame Anuruddha. He did not ask for anything. Arhats do not talk about such things like food and clothings. The path of an arhat, like that of a bird in the air, can not be traced."⁵¹

Sāvatti

From Rajagaha, the Buddha went to Sāvatti, and stayed at Jetavana.

One day a group of monks while passing by Aciravati river saw two brahmins having competition of their bullocks as to whose one was stronger. Each bullock was trying to pull a cart full of sand, only in vain. The cart did not move, only the ropes broke off. The monks went to Jetavana and reported the event to the Buddha. The Buddha said, "It is easy to break off straps that you can see with your eyes. Him I approve and call a brahmin who has cut the strap of ill will and the bond of craving, who has lifted the bar that fastens the door of ignorance and who knows the truth of nature."⁵²

Another day in Jetavana, the Buddha was approached by **Sāriputta** with a *thera* who was admitted to the Order by him. He was son of a goldsmith. Sāriputta had given

48 Dhammapada (2.3): Theragāthā (Mahā-Panthaka, No. 231); Culla-setthi Jātaka (No. 8). As Mahā-Panthaka is said to have married and children, but was still under twenty, it would be logical to consider that at around eighteen he entered the Order. The event could not be of very earlier origin since Mahā-Panthaka used to visit the Buddha with his grandfather.

49 It is said that this cloth was buried by a goddess named **Jālini**, the wife of Anuruddha in a previous birth, who knew that the *thera* was in search of discarded cloths.

50 She was goddess Jālini in disguise, the source says.

51 **Anuruddha-thera Vatthu**, Dhammapada (7.4, vs. 93). TND. Anuruddha had become arhat by that time.

In one of the Dhammapada texts that the author has referred, the place is stated as Jetavana, not Veluvana. (was it at Veluvana ?)

52 **Dve-Brahmaṇa Vatthu**, Dhammapada (26.15, vs. 398). TND.

him a death body as a subject for meditation four months back, and he was not able to gain any benefit from meditation so far. Sāriputta had hence brought him to the Buddha. Knowing that the therā was a goldsmith, the Buddha decided to give him something pleasant as a topic for meditation instead of a disgusting topic. The Buddha took the therā for alms around. In the evening the Buddha took him to a pond and asked him to concentrate on a particular lotus. The therā did that. He noticed that the beautiful lotus was withering. That led him to realization of impermanence. The Buddha went to him and said, "Cut your cravings off as one plucks an autumn lily with hand. Cultivate the path that lead to nibbāna." The therā attained arhatship. Sāriputta took the therā back with him. Later when monks were discussing about the event, the Buddha told them that he could read the psychology of a person even in his past live, and related the past story.⁵³

On another day, two pick-pockets went to Jetavana in search of something they could steal from the audience of the Buddha. The Buddha was delivering his sermon at that moment. One of the pick-pockets found the deliverance interesting and listened to the Buddha attentively. He gained *sotāpanna* level. The other was busy on stealing only and he managed to pick up a small sum of money from one of the listeners.

That evening, meal was cooked only in the house of the second pick-pocket who had stolen some money. The first one, who did not bring anything home, was taunted by his wife, "You are so wise. Now you do not have anything to cook at your house." The thief thought that his wife was so foolish to think herself very smart. Then, together with some relatives, he went to the Buddha and reiterated the story. The Buddha said, "The fool who knows that he is a fool is a wise man. The fool who thinks that he is wise is a real fool."⁵⁴

The Buddha started his twenty-second vassa at Pubbārāma, Sāvattihī.

53 **Suvaññakāra-thera Vatthu**, Dhammapada (20.9, vs. 285); **Tiṭṭha Jātaka** (No. 25). TND.

It is said that the monk had been a goldsmith for 500 births and hence was unable to obtain the goal by looking at a carcass. The Buddha knew that and hence changed the topic for meditation. It is further said that the lotus was created and withered by the Buddha with his miraculous power. Furthermore, it is said that when the therā realized impermanence, the Buddha told him the Dhammapada verse by sending him radiation and voice.

54 **Gaṇṭhībhedaka-Cora Vatthu**, Dhammapada (5.4, vs. 63). TND.

All relatives present during the sermon are said to have become *sotāpanna* by the end of the discourse.

Vassa Twenty-two (Sāvatti)

Sāvatti

At Jetavana, there were some obedient and hard-working *sāmañera* who were very helpful to teachers. Some monks envied those senior monks for that and thought of a plan that would benefit them materially. Their plan was to suggest the Buddha that novices should be made required to visit them for further instruction and guidance even though they had been taught by their respective teachers. The Buddha at Jetavana, knowing their motive, turned the proposal down. The Buddha said, "If one is envious, miserly and crafty, he can not be a good-hearted man even if he talks sweetly or he looks good. Person who has cut these off and has rid himself of defilements is a real good-hearted man."¹

Culla-Kāla, a lay disciple, spent a night in Jetavana listening to religious discourses. Next morning, as he was washing his face at a pond near Jetavana, some thieves, fleeing from their pursuers, threw their stolen booty in front on him, and disappeared. The pursuers took Culla-Kāla as a thief and beat him hard. Fortunately some women water carriers, who had seen what had happened on their way to watering place, intervened and Culla-Kāla was let off. When Culla-Kāla told the matter to the Buddha, the Buddha said, "You have been let off not only because of women, but also because you are not guilty. By oneself is evil done and by oneself is one filthy. Purity and impurity depends entirely on oneself. No one can purify another."²

One day, the Buddha met a woman who had given her donation in the name of her late father. To her the Buddha told, "Wise live by considering tasteless as tasteful, hatred as loving, suffering as pleasant."³

1 **Sambahula-bhikkhu Vatthu**, Dhammapada (19.5, vs. 262-263).

2 **Culla-Kāla-Upāsaka Vatthu**, Dhammapada (12.9, vs. 165). TND.

Culla-Kāla attained *sotāpanna* level at the end of the discourse, it is said. The story of Mahā - Kāla is also similar, but he was not fortunate enough. He died in the incident.

3 **Ambavana Petavatthu**, Petavatthu (BKPK, pg. 36).

The source says that the donation she had given in the name of her late father during her first visit (vassa-5) actually benefited the spirit of her father. He appeared to a group of tradesmen passing by and told them to reveal the wealth he had hidden under a tree to his daughter. Taking 50 percent share, the tradesmen actually gave half of the wealth to the woman, the daughter of the spirit. The woman was able to repay all the debts. The rest of the wealth she handed over to the

A tired, depressed and lonesome aged brahmin **Dhanapati**, who used to live on alms though he used to be very rich before, suddenly had an idea that the Buddha might be able to help him out in his distress. Dhanapati had been driven away by all of his four sons after taking the entire wealth of the old man. He had had eight lakhs of wealth, the half of which he had distributed equally among his four sons. After his wife passed away, his son flattered him and made him distribute the rest of four lakhs as well. Dhanapati, deprived of all his wealth, started to live at his sons' houses one after another. He was, however, shown the door by each one of them, aided by their wives. The distressed man went to the Buddha in Sāvatti and told him his past story. The Buddha taught him a song to be sang in the public gatherings.

One day, the old man had a chance to sing the song in a public gathering. He sang, "I have been driven away by my sons like a hog driven by dogs. Like an old horse discarded, I have been deprived of my wealth and driven away. My stick is better than my sons, which has not left me even in these bad days and helps me driving away animals." The mass was so angered that they charged upon the sons of the old man who were present in the gathering, some even threatened to kill them. The sons, being frightened, knelt down at the feet of their father and begged pardon. They promised to look after him properly. Each of his sons gave their father a clothe and promised a food-tray everyday.

After a few days, the old man became healthier. He went to the Buddha and presented one of the clothes. He also offered two food-trays out of four he used to get from his sons to the Order. The Buddha was invited for meals in the houses of each of his sons. In the house of the eldest son, the Buddha preached, after the meal, "Looking after parents is a very good deed. An elephant called **Dhanapāla**, being in captivity, did not consume anything, longing for his nature forest to look after his parents.", and told them the past story of Dhanapāla. At the end of the discourse, the brahmins as well as his sons and daughter-in-laws attained *sotāpanna* level.⁴

One day, while the Buddha was preaching about nibbāna to an assembly of 12,000 monks in Jetavana, the poet-minded therā, **Vaṅgisa**, was also present. Impressed with the attentiveness of the audience, Vaṅgisa had a desire to utter a poem. With permission from the Buddha, he sang "Thousands of monks are listening to the Buddha about nibbāna. The Buddha is showering upon them like a rainfall. I,

relative who was supporting her. The relative, on the other hand, married her with his eldest son. She later had a son to whom she used to describe the good result of donation it was during one of those days, the Buddha met her: or rather, the Buddha made himself present before her in the form of radiation.

At the end of the sermon, the lady is said to have become a *sotāpanna*.

4 **Parijñāna-Brahmaṇaputta Vatthu**, Dhammapada (23.3, vs., 324); Mahāsāla Sutta or **Lūkhapāpuraṇa Sutta**, Sam.Nik. (7.2.4), TND,

Vaṅḡisa, pay homage to you." The Buddha asked him whether he created the poem spontaneously or he had composed that before hand. Vaṅḡisa said that the verses arose in his mind spontaneously. The Buddha asked him to compose some more poems. Vaṅḡisa vocalized, "You have known the all; you preached the same knowledge; one who realized that knowledge can never be unconscious. Pay homage to him if one wants to get conscious."⁵

Some monks were living, at that time, in one of the 21 unlawful ways, e.g. as physicians, messengers, etc. The Buddha summoned them and warned them saying that the food earned unlawfully was like red hot iron or a deathly poison; it was like eating the left-overs of the most wretched beings. The Buddha then told a past story as an example.⁶

One day, Sāriputta preached to an assembly of monks in Jetavana, in a very pleasant manner. All attendants were listening to him attentively. The poet-minded therā, Vaṅḡisa, had a desire to express some verses for the situation. With consent from Sāriputta, Vaṅḡisa uttered, "Sāriputta the wise is preaching; preaching in summary and in detail; preaching in attractive manner; so much attractive as to pull attention of all the monks."⁷

Certain monk, at that time, had committed many offenses that needed penalty for different number of days. In such a case, the Buddha declared that the longest duration should be taken for the penalties.⁸ Another monk, who had committed different offenses was not certain about the duration of penalty. The Buddha told him to carry *suddhanta parivāsa* for such a case.⁹ Regarding monks who had returned to homely lives and had reentered into the Order, who had become insane, and so on, the Buddha said that such monks would have to undergo remaining penalty if any left before.¹⁰ Any monk should be punished if he had committed an offense while he was under a penalty period.¹¹

Paṇḍuka and **Lohitaka**, the two of **Chabbaggiya** monks living in Jetavana, were engaged in arising quarrels among monks. The Buddha condemned such acts and said that the guilty ones should be punished with *tajjaniya kamma*, the act of

5 **Parosahessa Sutta**, Sam.Nik. (8.8); Theragāthā (Vaṅḡisa, No. 264; vs. 1242-1 249). TND.

6 **Satadhama Jātaka** (No. 179). TND. The event seems to have happened relatively lately because of various monks following different ways of living.

7 **Sāriputta Sutta**, Sam.Nik. (8.6); Theragāthā (Vaṅḡisa, No. 264, vs. 1235-1237). TND

8 Cullavagga, Vin. (3.2.1). TND. Numerous other rules have been mentioned in the source along with this one, but all of those are basically similar.

9 Cullavagga, Vin. (3.2.2-3.2.4). TND. PND.

10 Cullavagga, Vin. (3.3.2-3.3.5, 3.4-3.7). TND. PND. Many other smaller rules were being made with similar base.

11 Cullavagga, Vin. (3.4.1-3.4.5). TND. PND.

ignoring the guilty ones ?, and described about the new rule in detail. Paṇḍuka and Lohitaka became the first ones to obtain *tajjanīya kamma* punishment.¹²

Pasūra paribbājaka was a great debater wandering from place to place carrying a tree-branch (branch of a *jambu* tree) which he used to plant wherever he stopped, challenging anybody to uproot the branch who dared to declare his readiness to debate with Pasūra. He was at Sāvattī at that time. Sāriputta, on his way back to Jetavana after alms-around, saw the branch planted by Pasūra. He asked people to dislodge the branch. Later, Pasūra saw that Sāriputta had accepted his challenge. With a large crowd, Pasūra went to Jetavana for debate. The discussion occurred and Pasūra was defeated by Sāriputta.¹³

Paṇḍuka and **Lohitaka** were stirred because of *tajjanīya kamma* declared on them. They started to act with responsibility. They then asked for forgiveness and requested to remove the punishment. The Buddha forgave them, and told the monks who could be forgiven and who could not be.¹⁴

Lālundāyī there was a dim-witted and absent minded monk. He was so foolish that he used to preach wrong sermons at wrong places. On joyful occasions, he used to talk about sorrow; and on sorrowful occasions, he used to talk about joy. And he never realized that he had been delivering inappropriate messages in those occasions. When the Buddha in Jetavana was informed, the Buddha said that Lālundāyī had been like that in his previous birth as well and told the past story of Lālundāyī. The Buddha then said, "A person like Lālundāyī who has little knowledge is like an ox. A man with little learning grows like an ox. Only his flesh grows, not his wisdom."¹⁵

Nāgasamāla there, the ex-attendant of the Buddha, saw a dancing girl during his alms around. Concentrating on impermanence, he attained the goal of life and proclaimed, "I saw a dancing girl, took her as a trap of death and realized the impermanence."¹⁶

Meantime at the bank of **Godāvarī** river in **Dakkhīnāpatha** was living **Bāverī**, a very learned and aged brahmin ascetic. His hermitage covered half in the country of **Assaka** and half in **Alaka** country. He received revenue of a village nearby and used

12 Cullavagga, Vin. (1.1.1-1.1.6); Mahāvagga, Vin. (9.4.1). TND.

13 Sutta Nipāta Atthakathā; DPPN (II, pg. 168). TND.

14 Cullavagga, Viii. (1.1.7-1.1.9). It occurred after Paṇḍuka and Lohitaka were punished with *tajjanīya kamma*.

15 Lālundāyī-Thera Vatthu. Dhammapada (11.7, vs. 152); **Somadatta Jātaka** (No. 211). TND.

16 Theragāthā (Nāgasamāla, No. 186 vs. 267-270). PND. He definitely had become an arhat when he was no longer an attendant of the Buddha. His job as an attendant was replaced by Ananda permanently because of an act he did to the Buddha that an arhat would not have done (see vassa 20).

to held famous big annual sacrifices donating all of his possessions. Bäverī was a chaplain and teacher of Pasenadi, who had got retired to a life of an ascetic after taking permission from the king and had come to dwell at the bank of Godāvāri where he had been supported with all he needed by the kings of Assaka and Alaka.

One day, after his famous sacrificial donation ceremony, a mean brahmin came to him begging for five hundred pieces. When Bäverī told him that he had nothing left for donation, the brahmin cursed him saying that his head would split into seven pieces within seven days. Bäverī was greatly distressed. However, one of his well-wishers told him that the brahmin knew neither meaning of 'head' nor of 'breaking the head'. When Bäverī expressed his surprise as to who knew meaning of those, he was told that only the Buddha knew those and that he was at Sāvatti at that time. Then Bäverī send sixteen of his pupils - **Ajita, Tissameteyya, Puññaka, Mettagā, Dhotaka, Upasīva, Nanda, Hemaka, Todeyya, Kappa, Jatukaññī, Bhadrāvudha, Udaya, Posāla, Mogharāja and Piṅgiya** - to Sāvatti. Bäverī also told them that the Buddha would have 32 morphological features of the great being. To Ajita, his nephew, he specially told to bring back the message of the Buddha. They headed to Sāvatti, each followed by 1000 followers.¹⁷

The Buddha, in Sāvatti, was reported that in a certain place of Kosala, there was continuous fear of dacoits. The monks over there had difficulty to recite *pātimokkha* in detail. The Buddha told them that in case of circumstances like those, *pātimokkha* recitation could be summarized.¹⁸

Later it was found some followers of the **Chabbaggiya** monks, being lazy, recited *pātimokkha* in summary even in absence of obstacles. The Buddha declared that *pātimokkha* could be summarized only if there were any obstacles.¹⁹

17 **Vatthu-gāthā**, Sutta Nipāta (5.1). The Buddha probably was spending his vassa at Sāvatti at that time. It is said that the brahmin who asked for five hundred pieces to Bäverī was from **Dunnivittā**, brahmin village in **Kallāga** country, who was sent by his wife to Bäverī (DPPN, II, pg. 279). The source also says that the well-wisher who told Bäverī about the existence of the Buddha was none other than a goddess who was Bäven's mother in a previous birth.

It is said that Bäverī started living at the bank of the river eight years before the birth of the Buddha (BKB, III, pg. 70). The author fails to see how can that be possible in the ground that Bäverī is reported to have left Sāvatti after getting permission from king Pasenadi.

18 **Mahāvagga**, Vin. (2.3.1) TND. After the Buddha had banned reciting *Patimokkha* in summary since the Buddha had laid down the rule of (see vassa 22) reciting *Pratimoksa* (vinaya rules) during **uposatha**, some monks had confusion as to what extent to recite the rules. The Buddha made clear about the content of *Pratimoksha* and also forbade summarized *Pratimoksha* (1). **Mahāvagga**, Vin (2.3-1) PND. TND.

19 **Mahāvagga**, Vin. (2.3.2) TND. PND.

Furthermore, because of misbehavior of **Chabbaggiya** monks during *uposatha*, the Buddha said that one should not preach in a gathering of monks without being asked, nor should one ask or answer about the rule in the middle without permission.²⁰

A lean and thin lady of Sāvatti, **Gotamī** by name, but rather known by the name of **Kisā-Gotamī**, had recently lost her only beloved son. Grief stricken, she carried the dead child in her arms and went around the city seeking for a medicine to revive the death child. People laughed at her innocence, until a wise man, realizing her psychological condition, advised her to see the greatest physician, the Buddha, in Jetavana. She hurried to Jetavana. The Buddha asked her to fetch a handful of mustard seeds from a house where no one had ever died if she wanted to have her child revived. In the course of her search through the entire city, she could not find a single house where no death had occurred. Finally she realized that it was a natural law that anybody who born has to die. Having grasped the truth in the evening, she casted away the body of her son in a cemetery and returned to Jetavana. The Buddha saw her coming and said, "Better than living hundred years without realizing the truth of nature, it is better to live a single day with realization."²¹ Kisā-Gotamī thanked the Buddha for showing her the nature of life. The Buddha said, "Death comes to all beings. Death takes them away before their desires are fulfilled. A man who loves his children and cattle, whose mind is attached to sensual pleasures, is carried away by death like a sleeping village is swept away by a big flood." Kisā-Gotamī attained *śotāpanna* level. She entered the Order.²²

Dhamma.Digital

20 Mahāvagga, Vin. (2.3.4). TND. PND

21 Therī-Apadāna (BKSaC, I, pg. 745); Dhammapada (8.13, vs. 114).

In Dhammapada (8.13), the verse had been said by the Buddha when Kisā-Gotamī was to achieve nibbāna. This does not seem correct since the story of Kisā-Gotamī attaining arhatship by looking at a lamp is same as that of Khemā and Uppalavaṇṇā (see vassa 22). Apadāna, hence, is more reliable and convincing.

22 **Kisā-Gotamī Vatthu**, Dhammapada (20.11 vs. 287); Therīgāthā (Kisā-Gotamī, No. 63); Apadāna Pāli (BKSaC, I, pg. 745); Sam.Nik. Athakathā; Ang.Nik. Athakathā. TND. Kisā-Gotamī seems to have entered the Order before Palāncārā as she had commented on the life of the latter (see Vassa-24).

Kisā-Gotamī was born before the Buddha had attained the enlightenment in a rich family which had lost their wealth. It is said that a bankrupt merchant of Sāvatti, who lived by selling charcoal, suddenly became rich when Kisā-Gotamī turned charcoal to diamonds merely by touching it, and hence she was married to his son. She was insulted by her family members except for her husband since she was from a poor family. (This statement is questionable if it is assumed that the family got rich because of the magical touch of Kisā-Gotamī.) She then got a son and everybody started loving her. Unfortunately the boy died still a toddler. Greatly stirred, she wanted to have her son revived one way or another.

Soon afterwards, Kisā-Gotamī attained arhatship with assistance of the Buddha.²³ She then declared, "Even a fool can become a wise man if he lives in a company of wise."²⁴ Since as a bhikkhuñī, she used to wear rag robes, she was later declared by the Buddha as a chief bhikkhuñī who wore rag robes.²⁵

The 22nd vassa of the Buddha was completed in Pubbārāma, Sāvattī.

Abhaya brahmin of Sāvattī, once heard the Buddha preaching. Being impressed, he entered the Order. One day, in his alms-around in a village, he saw a beautiful woman and he was mentally disturbed. Later he recollected himself and developed insight. He narrated, "One who gets attached can not get insight."²⁶

Jenta was a son of a chaplain of king of Kosala. He was very proud of his caste, wealth and figure. He did not respect anybody because of his pride. The Buddha read his thoughts and gave sermons regarding evils of pride. Jenta became a *sotāpanna*. He then joined the Order and soon became an arhat. He sang, "I used to be proudy. I was intoxicated with superior complexity. Seeing the Buddha, I have taken out my pride."²⁷

A group of monks, who had spent the vassa at a certain place of Kosala, came to visit the Buddha in Jetavana after the vassa period. When inquired by the Buddha as to how did they spend their vassa, they informed the Buddha that they passed their vassa period keeping absolute silence so that no dispute or discussion could arise among them. The Buddha condemn their act and said, "You have lived like animals, without tongue. Only heretics approve absolutely silenced society. From now on, bhikkhus, let each of you confess in front of the assembly about evil deeds if you had done any at the time of vassa." Thus began the act of *pavāraṇā* (act of confession).²⁸

23 Therī-Apadāna (BKSAc. I, pg. 745) says that she attained arhatship within a few days.

Dhammapada (8.13), says that she, one day while lighting oil lamps, noticed the flames flaring up and dying out, and she perceived the impermanence of nature. The Buddha saw her from his room, and sent forth his radiance persuading her and saying, "Better than living hundred years without realizing the truth of nature, it is better to live a single day with realization" (Dhammapada, 8.13, vs. 114)., and attained arhatship. This verse is attributed to Kisā-Gotamī at another occasion, which seems more convincing (see vassa 22). The commentator seems to be confused about attainment of arhatship by Khemā, Uppalavañṇā and Kisā-Gotamī, all gaining insight by looking at lamp flames.

24 Therīgāthā (Kisā-Gotamī, No. 63, vs. 214-215).

25 Etadagga Vagga, Ekaka Nipāta, Ang Nik.

26 Theragāthā (Abhaya, No. 98, vs. 98). TND.

27 Theragāthā (Jenta, No. 218, vs. 423-428). TND. Note that Aṅguimāla was also a son of a chaplain of Kosala king Pasenadi.

28 Mahāvagga, Vin. (4.1.1). The rule was proclaimed after the Buddha's vassa in Sāvattī.

Pasūra paribbājaka, who had been defeated by Sāriputta in a debate, decided to enter the Order. He went to Jetavana and saw **Lāludāyī** thera sitting on a place of elders. Considering him as a well known elder, Pasūra entered the Order under Lāludāyī. In a few days, Lāludāyī had a discussion with Pasūra, and the latter easily defeated the former. Pasūra left the Order and went back to his former life of heretics.²⁹

A group of 30 monks visited the Buddha in Jetavana. They originally were from **Pāthā**, a country in the west of Kosala. They had started their journey towards the Buddha long back, but had to spend their vassa at Sāketa. They had come to see the Buddha at Sāvatti as soon as the vassa period was finished. They were so eager to see the Buddha that they did not care about rain and mud on the way. The Buddha noticed their wet robes and allowed the monks, after a vassa period, to nominate a particular monk and give him a special robe in honor, called *kathina* robe. The Buddha also made various rules about *kathina* robes.³⁰

Because of a group of monks who had come to stay in Jetavana at that moment, **Rāhula** had to spend the night near a door outside the chamber of the Buddha. In the night, an elephant came there and tried to frighten Rāhula with an alarming noise. But Rāhula was unmoved. The Buddha witnessed it and said, "My son is free from fear and from craving. He who has attained arhatship is without fear, is without cravings, and is without passion. He has cut off the thorns of life. He who is without craving and grasping, who is skilled in etymology and terms, who knows the grouping of letters and their sequence - it is he who is called the bearer of the final body. He is a man of great wisdom. He is a great man."³¹

A group of monks visiting Jetavana noticed **Udāyī (Lāludāyī)** thera taking a seat on the platform where learned elders used to give discourses. They took Udāyī for a learned man and asked some simple questions of philosophy. Udāyī was answerless. Those monks went inside and told the Buddha about their astonishment to find that one staying in the same vihāra with the Buddha knew so very little. The Buddha said,

29 Sutta Nipāta Atthakathā (DPPN, II, pg. 168). The event occurred after Sāriputta had defeated Pasūra and before Pasūra had discussion with the Buddha.

30 **Mahāvagga, Vin.** (7.1.1-7.3.1). The event occurred after the vassa of the Buddha in Sāvatti, but relatively earlier as we find many occurrences of events related with *kathina* robes. The event should have occurred after Jivaka's donation of robes.

31 **Māra Vatthu, Dhammapada** (24.8, vs. 351-352). This has been reported to happen eight years after Rāhula had attained arhatship. However it is very interesting to know that Rāhula had been called *sāmañera* (novice) while he already had become a full monk by that time. The event could not have occurred during vassa period because of arrival of the group of monks. In the story it is said that the elephant was **Māra** in disguise who wanted to annoy the Buddha through his son. Māra is reported to have lied after the verses.

Note that Rāhula had spent his night out of his room before as well.

"A fool, even though he is associated with a wise man all his life, does not understand the Dhamma, just as a spoon does not know the taste of a soup."³²

Gangātiriya therā, after three years of meditation in silence, was able to attain arhatship finally. He then expressed, "I said only one sentence in three years. Now I have penetrated the darkness."³³

Setavyā

From Sāvattī, the Buddha went to **Setavyā**. The Buddha stayed at **Simsapāvana** of Setavyā.

One day, a son of a banker came to hear the Buddha's sermons having heard that the Buddha was visiting his town. The Buddha preached, on that day, about the impermanence of all subjects and objects in the nature. The son of the banker immediately realized insight and became arhat after hearing that sermon. He then entered the Order. He expressed, "I have burnt up all sensual desires. There is not rebirth for me now." He was later famed as **Ekdhammasavaniya** therā.³⁴

Kapilavattu

From Setavyā, the Buddha went to Kapilavattu.

While the Buddha was staying at Nigrodhārāma of Kapilavattu, he was visited by **Mahānāma** Shākya who expressed his worry as to what would be his future if was killed in an accident while passing through the crowded streets of Kapilavattu. The Buddha said, "You need not worry since you have long practiced faith, virtue, learning, renunciation and insight. You have faith in the Triple Gems. You cultivate virtues. People like you never will have a bad rebirth, just like old float on the surface of water if an oil pot is submerged and broken; or like a tree falls in the direction where it bends."³⁵

32 **Udāyi-therā Vatthu**, Dhammapada (5.5. vs. 64) TND.

As discussed in the notes on Lāludāyi in Vassa 3, the author has considered Udāyi mentioned in the source text of this event as Lāludāyi therā.

It is said that at the end of the discourse, all the monks in the group became arhats.

33 **Theragāthā (Gangātiriya)**, No. 124, vs. 127-128).

Within three years, the only sentence he said was in the second year when a woman wanted to find out whether he was dumb or not by spilling some milk on his body, and the therā said, "Enough!" Please refer to vassa 19 for the past life of Gangātiriya.

34 **Theragāthā (Ekdhammesavaniya)**, No. 67, vs. 67). TND.

35 **Mahānāma Sutta**, Pathama, Sam.Nik. (53.3.1); **Mahānāma Sutta, Dutiya**, Sam.Nik. (53.3.2) TND.

The two events are same but the simile given by the Buddha are different. Since Mahānāma might not have visited the Buddha to express the same worry twice, the author has included both events into one.

Kusinārā From Kapilavatthu, the Buddha went to Kusinārā.

Pāvā From Kusinārā, the Buddha headed for Pāvā.

Bhoganagara The Buddha left Pāvā and started his journey towards Bhoganagara.

Vesāli After visiting Bhoganagara, the Buddha arrived at Vesāli. The Buddha stayed at Kutāgārasālā of Mahāvana.

One day, in his alms-around, Ānanda therā saw some Licchavi princes practicing archery, shooting through even a small keyhole without a miss. He went to the Buddha at Kutāgārasālā to report about what he had seen. The Buddha remarked, "It is not hard to hit the bull's eye in shooting, what is harder is to understand the nature of suffering - the Four Noble Truths.³⁶ What is darker than a dark world is inability to understand the Four Noble Truths."³⁷

Jivaka, the royal physician of Rajagaha, was visiting Vesāli for some reason. He noticed that many monks had become fat and lazy, some even ill, because of excessive eating. He went to the Buddha and asked him to permit the monks to have walking exercise and bathing. The Buddha then allowed monks to build walking platforms and steam bath-houses; and also made several minor rules related with the same as well as those related with vihāras.³⁸

When some of the followers of Chabbaggiya monks put excessive firewood in steam-bath house, and closed the doors, some of the steam-bathing monks inside got faint. The Buddha chided them and declared several rules about steam bathing.³⁹

The Buddha used to hold his usual sermons every evening. But he was noticing that an old devotee of his, who was royal barber by profession, had not turned up for a couple of days. One day, the barber came. When asked by the Buddha as to why did not he appear for a past few days, he told the Buddha, "I had taken my young son to the palace with me a couple of days back so that I could teach him my profession. He fell in an one-sided love with a Licchavi princess. In my house, he observed hunger strike demanding for that princess. We all tried to convince him that it was

36 Chiggela Sutta, Pathama, Sam.Nik. (54.5.5) TND

37 Andhaka Sutta, Sam.Nik.(54.5.5) TND. Probably Ānanda was not PA at this time.

38 Cullavagga, Vin. (5.2.1-5.2.4). Jivaka had become a pious follower of the Buddha by this time. The rule about walking platforms was made, probably, earlier to the event of Khadiravaniya Revata (see vassa 24) who was reported to construct vihāras along with walking platforms.

39 Cullavagga, Vin. (8.4.2). PND.

impossible. Alas, finally he died of hunger!" The Buddha told him that his son was a slave of desire not only in the current birth but also in a previous birth. The Buddha told him the past story of his son.⁴⁰

Rajagaha

From Vesāli, the Buddha went to Rajagaha.⁴¹

At that moment, **Mahā-Kassapa** thera came to Rajagaha from Andhakavinda for *uposatha*. While crossing a river, his robes got wet. When communicated, the Buddha declared that the rule of three robes should not be applied for *uposatha*.⁴²

Some monks had started to put extra robes in lay-disciple's houses. Those robes used to get lost or consumed by pests. The Buddha then amended his rule of having three robes for *uposatha*.⁴³

The Buddha was staying at Kalandaka Nivāpa of Veluvana at that time. He was visited by **Koṇḍañña** thera, who had been living in Chaddanta-vana for 12 years, to seek permission from the Buddha to pass away. Koṇḍañña exhibited all his respects to the Buddha. **Vaṅgisa** thera, who was present at that occasion, having obtained Buddha's permission, uttered verses in praise of Koṇḍañña. Koṇḍañña left the Buddha, went back to Chaddanta-vana, and passed away.⁴⁴

The Buddha then went to stay at **Pāsāṅka Cetiya**, a shrine near Rajagaha.

While the Buddha was preaching over there, the group of 16 well-learned brahmins, pupils of **Bāveri**, visited the Buddha followed by 16,000 followers of them. Those brahmins - Ajita, Tissameteyya, Puñṇaka, Mettagū, Dhotaḅa, Upasiva, Nanda, Hemaka, Todcyya, Kappa, Jatukañṇī, Bhadrāvudha, Udaya, Poṣāla, Mogharāja and Piṅgiya - had taken a long route to reach the Buddha. They had first gone to Sāvatti

40 **Sigāla Jātaka** (No. 152). TND.

41 The path the Buddha had taken from Sāvatti to Rajagaha in this visit has been taken from *Pārayana Vagga, Sutta Nipāta*.

42 **Mahāvagga, Vin.** (2.2.3.4). TND. The author has not understood the meaning of the rule.

43 **Mahāvagga, Vin.** (2.2.4) After, the rule for three robes has been reverted.

44 **Koṇḍañña Sutta, Sam.Nik.** (8.9); *Theragāthā* (Vaṅgisa. No. 264, vs. 1250-1252). The event occurred twelve years after Koṇḍañña left for Chaddanta-vana (see vassa-10). By that time, Vaṅgisa had entered the Order.

Atthakathā gives further details:

Koṇḍañña passed away in the night. Next morning, the elephant attending him found that out and informed all other elephants. Eight thousand elephants carried the death body of Koṇḍañña and took it around the Himalayas. All devas took part in the funeral procession. Five hundred monks, led by **Anuruddha**, were present. The relics of the passed thera was taken to Veluvana where the Buddha erected a silver stupa (appeared automatically) with the relics inside.

in seek of the Buddha following the route of Alaka, **Patitthāna** (Paithana), Māhissati, Ujjeni, **Gonaddha** (Godhapura), **Vedisā**, **Vanasavhya** (or Tumbava), Kosambī, Sāketa and finally to Sāvatti. Not finding the Buddha there, they started for Rajagaha following the path taken by the Buddha,⁴⁵ namely, Setavyā, Kapilavattu, Kusinārā, Pāvā, Bhoganagara, Vesālī and finally to Rajagaha. In Rajagaha, they found the Buddha at Pāsāṅka Cetiya preaching to the monks. **Ajita** examined all 32 morphological features of a Great Being on the body of the Buddha and witnessed all of those. Then the Buddha told them about their teacher - that he was **Bāveri**, 120 years old, perfect in three Vedas, and possessed three out of 32 features of a Great Being - long tongue, a curly hair on forehead and a penis well covered with skin. Ajita asked the Buddha about the meaning of 'head' and 'breaking the head'. The Buddha said, "Lack of knowledge is 'head' and knowledge is 'breaking the head'."⁴⁶ They were much satisfied with the answer. The Buddha told them to ask questions if they had any.

Ajita asked with what the world was covered. "With lack of knowledge," the Buddha answered.⁴⁷ Ajita realized the truth of nature and became arhat. He expressed, "I am not frightened with death, nor have I any longing to live."⁴⁸

Tissameteyya asked, "Who is contended?". The Buddha replied, "One without selfish desire."⁴⁹

Puñṇaka asked, "Is there any benefit in fire sacrifices?" The Buddha replied, "People do that in their old age for better life in next birth. Such people do not get freed from life. One who has known the truth of nature gets freed from life."⁵⁰

Mettagū inquired, "What is the cause of suffering? How can one get rid of suffering?" The Buddha answered, "Selfish desire is the cause of suffering. Do not get attached to anything, live mindfully, and you will get the goal right in this very life."⁵¹

45 Sutta Nipāta Atthakathā (BKB, III, pg. 79).

46 **Vattu Gāthā**, Sutta Nipāta (5.1).

47 **Ajita-māñāvā-pucchā**, Sutta Nipāta (5.2). Theragāthā (Ajita, No. 20).

He was a brahmin of Sāvatti and was a price assessor of the king of Kosala. He was nephew of Bāveri.

48 Theragāthā (**Ajita**, No. 20, vs. 20). According to Theragāthā, Ajita does not seem to have attained the goal of life instantly, but only later.

49 **Tissameteyya-māñāvā-pucchā**, Sutta Nipāta (5.3).

50 **Puñṇaka-māñāvā-pucchā**, Sutta Nipāta (5.4).

51 **Mettagū-māñāvā-pucchā**, Sutta Nipāta (5.5).

Dhotaka stated, "I will try my best to attain the goal of life." The Buddha said, "Carry it on. Be mindful and try to achieve the goal."⁵²

Upasīva interrogated, "How can I get out of this flood alone ?" The Buddha replied, "Meditate. Be mindful."⁵³

Nanda queried, "How does a man becomes a sage (*muni*) - by knowledge or by living style ?". The Buddha replied, "Neither. A sage is the one who is free from all evil deeds and desires."⁵⁴

Hemaka stated, "Give me a way to cease selfish desires." The Buddha said, "Do not get attached to seen, heard and known."⁵⁵

Todeyya asked, "What is the emancipation (*vimokkha*) for one who has no sensual and selfish desire and who has no doubt left ?" The Buddha answered, "None. He is already emancipated"⁵⁶

Kappa questioned, "Tell me an island where I can stay free from flood of this ocean of death and decay." The Buddha responded, "Unattachment is that island."⁵⁷

Jatukaññī asked, "Tell me a way so that I can achieve the goal in this very life." The Buddha replied, "Get unattached from sensual pleasures."⁵⁸

Bhadravudha inquired, "Please explain in detail." The Buddha explained, "Māra follows a man because he gets attached with subjects as well as objects. Do not get attach with any desire."⁵⁹

Udaya asked, "What is the bond of the world ?" The Buddha responded, "Attachment."⁶⁰

Posāla questioned, "What should a person do who has reached to a higher form of meditation ?" The Buddha replied, "Meditate *vipassanā*."⁶¹

52 **Dhotaka-māñavā-pucchā**, Sutta Nipāta (5.6).

53 **Upasīva- māñavā - pucchā**, Sutta Nipāta (5.7).

54 **Nanda- māñavā - pucchā**, Sutta Nipāta (5.8).

55 **Hemaka- māñavā - pucchā**, Sutta Nipāta (5.9).

56 **Todeyya- māñavā - pucchā**, Sutta Nipāta (5.10).

57 **Kappa- māñavā - pucchā**, Sutta Nipāta (5.11).

58 **Jatukaññī - māñavā - pucchā**, Sutta Nipāta (5.12).

59 **Bhadravudha- māñavā - pucchā**, Sutta Nipāta (5.1).

60 **Udaya- māñavā - pucchā**, Sutta Nipāta (5.14).

Mogharāja repeated the question for three times, "Who is not seen by death?". The Buddha explained, "One who is mindful and cultivates the philosophy of voidness."⁶²

Piṅgiya, an aged brahmin of 120 years, asked, "Give me a sermon so that I can die with peace." The Buddha preached, "Behold the people suffering because of materialistic world. Be mindful."⁶³

All of Bāveri's disciples attained arhatship after question answer session, except **Piṅgiya**, who only became *anāgāmi* because he had been thinking about Bāveri while the Buddha was preaching. All of them entered the Order.⁶⁴

Sāvathi From Rajagaha the Buddha went to Sāvathi.

Then **Piṅgiya**, a nephew of Bāveri, asked permission from the Buddha, at Sāvathi, to go back and tell the sermon to his former teacher Bāveri. Thus Piṅgiya went back to Godāvāri.

Pasūra paribbājaka decided to have a discussion with the Buddha. He headed towards Jetavana. However, when he found himself in front to the Buddha, he could not utter even a single word. The Buddha said, "People take their sects as the best and debate with others. The defeated ones get frustrated. The winners get nothing apart from praises. It is fruitless to debate with the one who is attached with his view only. No one is purified by dispute."⁶⁵

61 **Posāla - māṇavā - pucchā**, Sutta Nipāta (5.15).

62 **Mogharāja - māṇavā - pucchā**, Sutta Nipāta (5.16).

63 **Piṅgiya - māṇavā - pucchā**, Sutta Nipāta (5.17).

It is interesting to note that Piṅgiya had been addressed as *māṇavā* (pupil) though he was 120 years old.

64 Sutta Nipāta Athakathā (BKB, III, pg. 60).

It is said that all 16 disciples of Bāveri entered the Order, all of their 16,000 pupils became arhats, and so on - altogether 14 crores

(Ang.Nik. Athakathā, DPPN (II, pg. 189)).

These suttas recording the discussions of Bāveri's disciples with the Buddha, called **Pārāyana**, seems to be relatively more authentic since these are mentioned in Athakathās of Ang.Nik. and Sam.Nik. as well.

The Buddha is said to have gone to Sāvathi after Pārāyana.

65 **Pasūra Sutta**, Sutta Nipāta (4.8), DPPN (II, pg. 168). The happening should have occurred after Pasūra defeated Lāudāyī.

It is said in the source that Pasūra was made dumb by the deity guarding the gate of Jetavana.

A group of thirty friends of Sāvatti visited the Buddha in Jetavana, and listened to the Buddha preaching. At the end, they decided to enter the Order. All thirty friend enrolled in the Order. One of them was **Kutumbiyaputta-Tissa**.⁶⁶

Meantime **Piṅgiya** thera had reached Godāvāri and reported his visit to the Buddha to anxiously waiting **Bāveri**. Piṅgiya praised the teaching of the Buddha and finally exclaimed, "I had been trying to get out of the swamp of sensuous pleasures for a long time. Now I have seen the Buddha." Bāveri attained arhatship and Piṅgiya also became an arhat after the discussion.⁶⁷

A village (Magadha)

The Buddha then visited the village dwelt by **Nanda**, the herdsman. Nanda was a rich herdsman who looked after the cattle of Anāthapiṇḍika. He had opportunity to listen to the Buddha a couple of times at Anāthapiṇḍika's residence. Nanda had requested to visit his house in the village several time. The Buddha, so far, had not been able to fulfill his wish. So when Nanda heard that the Buddha had arrived in his village, he hurried forward to welcome the Buddha and the Order. He treated the Buddha and the Order with choicest of milk products for a week. On the last day, Nanda attained *sotāpanna* level after listening to the Buddha's discourses.

Sāvatti

The Buddha returned back to Sāvatti after a week. Nanda followed the Buddha, carrying his bowl, for some distance. On his way back, Nanda was killed by a hunter's arrow. Some monks, who came later, saw the corpse and reported to the Buddha; and commented that Nanda might not have lost his life if the Buddha were not to visit the village. The Buddha said, "Whether I would have gone there or not, there was no escape from death for him." The Buddha added, "A wrongly directed mind can do much harm that an enemy or a thief can. A thief may harm

66 **Varaṇe Jātaka** (No 71). TND.

After five years, Kutumbiyaputta-Tissa thera did attain arhatship. (see vassa 27).

67 **Pārāyana Sutta**, Sutta Nipāta (51B). By this time Vakkali had attained arhatship and, hence, had passed away.

It is said that in the middle of the discussion, the Buddha, who was at Sāvatti at that time, used his magic power, sent his radiation and made it as if as if he appeared himself in front of Bāveri and Piṅgiya. Then the Buddha said, "Defeat Māra. Realize the goal of life like **Vakkali**, **Bhadravudha** and **Ālavī Gotama** did through the way of devotion.' After the sermon by the Buddha, Bāveri attained anāgami and Piṅgiya arhatship.

Note that in the question answer session with the Buddha, Bhadravudha did not seem to exhibit extreme devotion to the Buddha. If the statement of the Buddha is to be taken for granted, it would appear that Bhadravudha achieved arhatship only later, not during the question answer session. Thus the statement gives us a hint that the pupils of Bāveri probably did not attain arhatship instantly after the question answer session.

No other account of **Ālavī Gotama** is found in Pāli Canon.

a thief, an enemy may harm an enemy, but a wrongly directed mind can do oneself far greater harm."⁶⁸

One day a group of bhikkhūñīs, followers of **Chabbaggiya**, went to see arts and paintings exhibition at the palace of Pasenadi. People commented and laughed at those nuns. The Buddha, in Jetavana, was informed. The Buddha then declared that bhikkhūñīs should not visit such exhibitions.⁶⁹

The Buddha started his twenty-third vassa at Jetavana, Sāvathī.



68 **Nandagopāleka Vatthu**, Dhammapada (3.8, vs. 42) Gopāla Sutta, Udāna (4.3) TND. The event could not be of very earlier since the Buddha had been invited by Nanda several times before. It is said that the Buddha had not accepted Nanda's prior invitations because Nanda's wisdom was not ripened enough. It is further said that the Buddha went to that village only for Nanda.

69 Pācītiya, Vin. (BKRP, pg. 264). TND.

Vassa Twenty-three (Sāvathi)

Sāvathi

One day, king **Pasenadi** visited the Buddha and expressed about his feelings that a man is not well guarded if he is not of good character even though he might have elephants and military for his guards, because he is not guarded internally. The Buddha approved his theory and said, "One who controls his body, speech, and mind is a well guarded man."¹

King **Pasenadi** had a revolt in a part of his country. Pasenadi had made a mistake of honoring only newly recruited military men recently. Old military people, hence, were not eager to go to the battle. The new ones still needed guidance. As both of the troops did not take part in the battle as they should have taken, they lost the battle. Then the king realized his mistake of honoring only the new military men and ignoring the old ones. He went to the Jetavana and reported about his silliness. The Buddha told him that other kings also had done similar mistakes. As an example, the Buddha told him a past story.²

Two friends of Sāvathi had joined the Order. at same time. One recited all teachings of the Buddha and got perfected in the same. He became a teacher of 500 monks and was an instructor of eighteen groups of monks. The other practiced insight meditation and attained arhatship. On that day, the arhat therā visited the Buddha in Jetavana. There he met his old friend who by then had become a great teacher and preacher. The preacher therā did not know that his friend had attained arhatship, and wanted to embarrass him by asking some questions regarding the teachings of the Buddha. Fortunately, the Buddha intervened them at right time. The Buddha asked the preacher about meditation, but he could not answer those because he had not practiced what he had taught. The arhat therā, on the other hand, replied those easily with his personal experience. The Buddha praised the arhat therā, and did not say even a word for the preacher therā. The followers of the preacher were astonished to see their master not being praised. The Buddha explained them the reason and said, "A scholar who knows a lot but does not practice is like a shepherd counts the cattle

1 **Attarakkhitā Sutta**, Sam.Nik. (3.5.1), TND.

2 **Dhūmakārī Jātaka** (No. 413), TND.

of others, he himself having no share of benefit. Learning without practice is of no worth.³

Sāriputta had spent his last vassa in a small remote village with 500 monks. He wanted to have robes for young monks and had hence asked the monks during vassa to direct people to him who were willing to offer robes. Some of the monks had misunderstood the therā's order and went to complain to the Buddha in Jetavana saying that Sāriputta was still attached to material gains like robes. To them, the Buddha replied, "Sāriputta has no craving. He told you to bring robes to him so that opportunities to perform meritorious deeds may not decrease for lay-disciples and opportunities to accept whatever they may properly receive may not be reduced for younger monks." He added, "Him I call a brahmin who had no desire left, who is free from craving and moral defilements."⁴

King **Pasenadi**, by that time, had fully prepared himself to battle with the revolts of his country. With a large retinue of militants, he came out on the streets. The followers of **Chabbaggiya** hurried towards streets to see the majesty of the king going for battle. People started commenting on them. When informed, the Buddha condemned their act and disallowed monks to go and see militants going for battle.⁵

As it was rainy season, king **Pasenadi** decided to consult with the Buddha whether it would be appropriate for him to for battle in such an unfavorable timing or not. He stopped outside Jetavana, went inside and after telling the situation, asked for the Buddha's guidance. The Buddha told him that even the kings of the past had not gone to battle during rainy season and told a past story. Pasenadi thanked the Buddha and retracted back his militants at that period.⁶

Chabbaggiya monks, at that time, used to blame other monks without giving them chance to clarify their position. The Buddha told the monks that blaming should be

3 **Dve-sahāyaka-bhikkhu Vatthu**, Dharmapada (1.14, vs. 19-20). TND. The event was probably of later origin. The source mentions Tipitaka as the sacred text. Mention is also made of 80 chief disciples of the Buddha. Both of these probably are exaggerations.

It is also said in the source that the Buddha deliberately came to intervene the discussion knowing the intention of the preacher monk.

4 **Sāriputtathera Vatthu**, Dharmapada (26.27, vs. 410). TND. Similar verse saying that "A brahmin is the one who has no craving, who has understood the four Noble Truths and who has realized nibbāna" is given in **Mahā-Moggallānathera Vatthu**, Dharmapada (26.28, vs. 411). The events described for the two events are same, but the latter is reported to be told for the cause of **Moggallāna**. Since it is difficult to believe that similar incident had happened for two chief disciples and that the Buddha had delivered similar sermons, the author has assumed that two events are one and same.

5 **Pācītiya Pāli**, Vin. (BKRP, I, pg. 277).

6 **Kalāyamutthi Jātaka** (No. 176). It occurred during rainy season. The Buddha was spending his vassa at Sāvatti at that time.

done by observing the background of the person and by giving them chance to clarify.⁷

The Buddha told monks that they should admonish a monk who does an undesired action in an assembly. **Chabbaggiya** monks used to commit undesired acts and used to threaten the monk whoever admonished them for their acts. The Buddha then told the monks to admonish in groups.⁸

At that time, the rebels at the outskirts of Kosala country was suppressed by **Santati**, a wise brahmin minister of king Pasenadi. The king was so pleased with him that he gave the status of a king to him for a week. Santati enjoyed the luxury of a king for seven days. On the seventh day, he went down to a riverside for a bath riding on a glorious elephant. On the way he saw the Buddha going for alms-around. He, who was drunk, merely saluted the Buddha from the elephant and took his way to bathing place.⁹

Santati spend the whole day by the riverside, bathing, drinking and fully enjoying a king's life. In the evening, while he was enjoying the dance of a young girl in a park, he witnessed the sudden death of the girl in front of his own eyes. She had been dieting for a week in order to keep her figure trim, and was so much weakened that she suffered a severe stroke, fell down on the floor, and died right on the spot. Santati was overwhelmed with a mighty sorrow. He then sought the Buddha for a consolation in his grief. The Buddha said, "You have attachment. Get rid of it. And never allow it to overcome you again. By not having attachment, you can attain ultimate nibbāna."¹⁰ Santati attained arhatship and he died on the same day.¹¹ The monks were confused as whether to regard Santati as a brahmin or a *samaña* (monk). To this, the Buddha declared in Jetavana, "If one is calm, free from moral defilements, has senses under control, is established in Magga Insight, is pure and has laid aside enmity towards all beings, he indeed is brahmin, a samaña and a bhikkhu."¹²

7 Mahāvagga, Vin. (2.3.5). TND. PND.

8 Mahāvagga, Vin. (2.3.6). TND. PND.

9 Dhammapada (10.9).

It is said that at that moment the Buddha prophesied to Ānanda that Santati would again meet him, and would attain arhatship, and would pass away on the same day.

10 Dhammapada (10.9).

11 The story explains that Santati, who knew that his end was near, asked the Buddha for permission to pass away into nibbāna. The Buddha agreed on the condition that Santati told the story of his past lives. Santati rose to a height of seven palm trees in the sky, described meritorious deeds of his past lives, seated cross-legged in the air, self burnt into flame and passed into nibbāna. The Buddha constructed a shrine with Santati's relics inside.

12 **Santati-Mahāmatta Vatthu**, Dhammapada (10.9. vs. 142). The account of Santati is also given in commentaries of Sutta Nipāta and Maj.Nik. (DPPN, II, pg. 1024). The event probably occurred while Ānanda was a personal attendant of the Buddha.

A minister, a follower of heretics, one day, invited monks for meal. **Upananda** therā arrived late. Others had already started taking food. Upananda made a monk who was consuming meal to leave the place for him forcefully. The minister was sorry to see that. When the Buddha was informed, the Buddha said that an eating monk should not be made to leave the seat.

The Buddha was also informed about **Chabbaggiya** monks who made even ill monks to leave the seat., which caused fainting of one of the ill monks. The Buddha made a rule saying that ill-monks should not be made to move.

When Chabbaggiya monks started to capture the best seats pretending as to be sick, the Buddha had to order the monks to allocate suitable seats for monks.¹³

Belatthasīsa therā, the preceptor of Ānanda therā, had attained arhatship by that time. He declared, "I live the life as easily as a good bull which easily pulls a plough."¹⁴

Belatthasīsa therā used to continue for alms-around even after his meal. When he had collected enough food, he returned to his place, dried up the rice and hoarded the same. Thus he did not have to go for alms everyday; and he could spend his full time in meditation for a couple of days consuming dried rice he had stored up after soaking in water. Other monks, one day, reported that to the Buddha. Since then storing of food by monks was prohibited. The Buddha also declared Belatthasīsa as innocent since he had stored the rice before the rule was formulated and since he did not do that out of greed, but for meditation. The Buddha said, "Arhats do not accumulate anything. When taking food, they reflect well over it. Their destination, like the course of birds in the air, can not be traced."¹⁵

A youth of Sāvatti, who recently had joined the Order, was very much dutiful. He used to do all his duties promptly. People were very pleased with him. Many monks were entertained by lay disciples only because of him. One day when monks were praising him, the Buddha arrived and said that he had been like that in his previous birth as well and told the past story.¹⁶

13 Cullavagga, Vin. (6.4.3). TND. PND.

14 Theragāthā (**Belatthasīsa**, No. 16, vs. 16). TND.

15 **Belatthasīsa-therā Vatthu**, Dhammapada (7.3, vs. 92). TND. Belatthasīsa had become an arhat by that time.

16 **Amba Jātaka** (No. 124). TND.

The twenty-third vassa of the Buddha was completed in Jetavana, Sāvātthi.

A certain monk was informed about his maternal uncle who had become badly sick in an military camp. The monk was hesitating to visit him because the Buddha had told monks not to visit militants who had gone for battle. He told the situation to the Buddha. The Buddha amended the rule and allowed monks to go there.¹⁷

Ratthapāla therā, after twelve years of his vigorous effort, was able to obtain arhatship. He then decided to visit his hometown and see his parents. He went to the Buddha asking for permission which was duly granted. Ratthapāla went to Thullakotthita and stayed at **Migācīra** park belonging to king **Koravya**.

Ratthapāla visited his father's house in Thullakotthita for alms-around. His father was combing at that time. He saw a therā coming, and being unable to recognize him, started to abuse him, thinking that he was one of the monks who had taken away his beloved son. At that moment a slave girl of the house was just about to throw away some stale food, which Ratthapāla begged of her. The girl immediately recognized him because of his voice, arms and feet. She informed her master about the monk's identity. The father hurried up and found his son eating stale food at a place. He invited Ratthapāla for meal next day. Next day, when Ratthapāla visited his ex-house, his father tried to tempt him by exhibiting his immense wealth. Ratthapāla showed no interest in the wealth. Then his former wives came forward to entice him, but they were addressed as 'sisters' by the therā, thus making them faint. Being impatient at the conduct of his family, the therā asked for meal himself.¹⁸ After finishing the meal, Ratthapāla preached standing, "The body full of filth internally can attract only the fools. I am like a deer who did not fall in trap of a hunter."¹⁹

Ratthapāla went back to Migācīra park.²⁰

Planning for a picnic, king **Koravya** of Kuru sent his gardener **Migava** to clean Migācīra park. When Migava went to perform his duty, he saw Ratthapāla therā under a tree. He reported that to the king. The king had always admitted Ratthapāla and was eager to meet him. Hence he canceled the picnic and went to Migācīra park. Then the king asked the therā as to why he had left the world - was it because of age or bad health or lack of wealth or loss of relatives. Ratthapāla said that he had left the household life because of the four statements

17 Pācīriya Pāli, Vin. (BKRP, I, pg. 280).

18 Note that the situation is same as that of Sudinna.

19 Theragāthā (Ratthapāla, No. 251, vs. 768-774).

20 Through air, says Athakathā, because not only had his father closed all the doors and windows of the house, but also had asked his men to disrobe the therā forcefully. (DPPN, II, pg. 707).

enumerated by the Buddha. - 1) that the world is changing; 2) that there is no protector (the God) in the world; 3) that there is nothing owned by oneself in the world; and 4) that the world is enslaved by craving. By means of examples, the thera convinced 80 years old king, who had once suffered from a fatal illness, about the truth about the four statements. The thera then said, "People long for money. Kings desire for more power. They leave the world without taking anything. Nobody can help him. Hence wisdom is preferable to wealth."²¹

A group of monks who had spent their vassa at a boarder town visited the Buddha in Jetavana after the vassa. They reported to the Buddha that in the first month of their stay in the boarder town, they were looked after by townsfolk; next month the town was attacked by dacoits and took some people as hostages. The townsfolk then became busy in reinforcing fortifications which made them unable to look after the monks properly. Hearing the hardship the monks had undergone during the vassa, the Buddha said, "It is difficult to live a carefree, effortless life. As the boarder town is guarded both from inside and outside, so guard yourself. Let not the right opportunity go by. For those who miss this moment will have bad future."²²

By that time, all brothers and sisters of Sāriputta has entered the Order. **Revata**, the youngest in the family, was the only son left to Sāriputta's family at Nālaka village of Magadha. Fearing that he might also join the Order, his parents arranged a marriage for him, though he was only seven at that time. However, during the wedding reception, he was blessed with a long life, and suddenly he observed his old grand father of 120 years old. He ran away from wedding procession, making an excuse for going to toilet, and joined to the Order as a *sāmañera* in a nearby monastery, where he was instantly admitted to the Order as per the pre-instruction by Sāriputta. Afterwards, that was informed to Sāriputta, his eldest brother.

When Sāriputta knew that his youngest brother has joined the Order, he wanted to visit him. The Buddha stopped him from visiting saying that the suitable time for visiting has not come. Later, Revata took teachings from his teachers and went to live in an acacia forest (*khadiravana*), thirty leagues away from his place, for he was afraid of being disturbed by his parents. He got famed as **Khadiravaniya Revata**.²³ He was later described by the Buddha as foremost among forest dwellers.²⁴

21 Theragāthā (**Ratthapāla**, No. 251, vs. 775-792); **Ratthapāla Sutta**, Maj.Nik. (2.42). This event had happened twelve years after the entry of Ratthapāla into the Order. It was definitely not during vassa period, but rather seems to have happened just after a vassa period.

It is said that Ratthapāla never slept in bed for twelve years.

22 **Sambahula-bhikkhu Vatthu**, Dhammapada (22.7, vs. 315). This event occurred after the vassa of the Buddha in Sāvatti. All monks had been said to achieve arhatship by the end of the sermon.

23 Dhammapada (7.9). Note that Revata was reported to be only seven at that time. This essentially means that Revata was not born when Sāriputta entered the Order in the first vassa. And

At that time, the monks had to sit on ground during confession (*pavāraṇā*). Regarding Chabbaggiya monks who used to remain at their seats even during confession, the Buddha told that monks should sit on ground for confession.²⁵

An old *thera*, after his confession, got fainted sitting on the ground in his position while waiting for other monks to finish their confessions. The Buddha said that one could go back to his seat after confession. The Buddha also declared different other types of *pavāraṇā*.²⁶

Rajagaha

From Sāvatti, the Buddha went to Rajagaha.

Devadatta, at that time, used to recite *pātimokkha* in assemblies participated by lay people. The Buddha banned such recitation. Because of **Chabbaggiya** monks, the Buddha also said that recitation could be proceeded only after getting approval of the assembly.²⁷

Gotama was a brahmin of Rajagaha who had lost all his wealth in company of a prostitute. He had fell into bad habit in the age of seventeen. Bankrupt, he regretted his past life. Then he met the Buddha who persuaded him to join the Order. He became a *thera* and soon attained arhatship. He then said, "A wise should not fall in a trap of a woman."²⁸

Codanāvattu

From Rajagaha, the Buddha went to **Codanāvattu**,²⁹ a valley near Rajagaha. There he was informed about certain places where the elder monks were not learned enough to recite *pātimokkha*. The Buddha then allowed monks to recite under a

Sāriputta, for the same reason, had not seen his youngest brother so far. It should also be noted that an almost unbelievable difference in age between Sāriputta and Revata was there. Hence, it might be that Revata was more than seven during the event mentioned.

It is said that Revata obtained arhatship within a year, and soon after that the Buddha visited him. Pubbārāma had been constructed by the time the Buddha visited him, i.e. it occurred in after twenty-first vassa. I have put Revata's entry into the Order here simply because it seems to have happened after Pubbārāma was made, and after vassa period as Revata appeared to have attained arhatship in his first vassa, immediately after which the Buddha visited him.

24 Etadagga Vagga, Ekaka Nipāta, Ang.Nik.

25 Mahāvagga, Vin. (4.1.2). TND. PND.

26 Mahāvagga, Vin. (4.1.3-4.1.4). TND. PND.

27 Mahāvagga, Vin. (4.3.9). TND. Place probably was Rajagaha since the next event mentioned in the source gives such hint.

28 Theragāthā (Gotama, No. 129, vs. 137-138). TND.

29 Mahāvagga, Vin. (2.3.10).

learned there if the leader was inefficient. He also added that if none were available, some monks should go to other place and learn it, and no one should deny visiting another place for that purpose when ordered by the elder.³⁰

Rajagaha

The Buddha came back to Rajagaha.³¹

The Buddha then found that some of the monks could not tell which day it was when asked by others thereby becoming prey for humiliation. The Buddha said that the monks should have knowledge of lunar calendar. The Buddha also said to count the number of monks who had participated in a place during *uposatha*.³²

Meanwhile, **Mahā-Panthaka** there had reached the age of twenty. He was then ordained as a full monk.³³

In due course, Mahā-Panthaka became an arhat, and claimed, "I decided to remove the row of desire from my mind. That I did with great labor."³⁴ He was later declared as the foremost among those skilled in evolution of consciousness.³⁵

During that time, some monks used to forget when the *uposatha* was and used to miss that. The Buddha made a rule that the eldest monk should remind the others about an *uposatha* day.³⁶

The Buddha stayed at Gijjakūta mountain, Rajagaha.

One night, **Dabba Mallaputta** was leading some monks to their respective vihāras on their return from listening to the Dhamma as usual. A slave girl **Puññā**, who was resting outside her house after working hard that night pounding rice for her master, saw him. She thought that she had to work hard because she was poor. But she wondered as to why should monks, who were free from care, be sleepless and hard working. She concluded that one of them was sick or was bitten by a snake.

30 Mahāvagga, Vin. (2.3.10). TND.

31 Mahāvagga, Vin. (2.3.11).

32 Mahāvagga, Vin. (2.3.11). The rules were made after the Buddha had come back from Codanāvathu.

33 Cullasetthi Jātaka (No. 8). It happened definitely after Mahā-Panthaka had entered the Order as a *sāmaṇera* earlier.

34 Theragāthā (**Mahā-Panthaka**, No 231, vs. 511-518); Dhammapada (2.3)

35 Etadagga Vagga, Ekaka Nipāta, Ang. Nik.

36 Mahāvagga, Vin. (2.3.13), TND. PND.

Next day in the morning, Puññā went to a riverside to eat a simple pan-cakes she had made for herself after the bath. On the way, she met the Buddha. She wanted to offer that cake to the Buddha, but was not certain whether the Buddha would accept such a cheap and coarse pan-cake. The Buddha knew her thought and accepted the cake. The Buddha then asked **Ānanda** to spread a small mat on the ground. The Buddha sat on the mat and ate the cake, while Puññā stood watching. After the meal, the Buddha asked Puññā on her views about the monks. Puññā told him. The Buddha said, "You can not go to sleep because you are poor. Monks do not go to sleep because they have to be always vigilant and mindful. Moral intoxicants become extinct for those who are ever vigilant, who, by day and night, train themselves with their mind directed towards nibbāna." Puññā became a *sotāpanna*.³⁷

The Buddha stayed at Kalandaka Nivāpa of Veluvana.

Dhanañjāni was a beautiful maiden married with **Bhāradvāja** brahmin of Rajagaha. She was pious follower of the Buddha. She instinctively used to sing praised about the Buddha. Her husband, on the contrary, did not believe in the Buddha at all. One day, Bhāradvāja wanted to invite 500 brahmins for meal. He had asked his wife not to mention about the Buddha where brahmins were around in his house. Dhanañjāni insisted on her right about freedom of speech. Her husband even threatened to kill her, but all in vain.

Next day, while serving the meal to his husband, Dhanañjāni tripped over accidentally and stereotypically she recalled the Buddha. Hearing that, the brahmins felt insulted and left the house instantly. Raged with anger, Bhāradvāja told Dhanañjāni that he would go and defeat the Buddha in discussion. Dhanañjāni encouraged him to do so. Bhāradvāja had thought about asking the Buddha whether he approved killing or not. "If he says yes, he can be blamed for supporting violence; if he says no, I can ask him whether he does want to kill mental defies or not.", thought Bhāradvāja. He went to the Buddha in Veluvana and asked, "What do we have to kill to live happily and peacefully?" The Buddha replied, "One had to kill anger to live happily." After hearing the Buddha, the brahmin was so impressed and satisfied that he asked to be permitted into the Order. Accordingly he entered the Order and soon became an arhat.³⁸

37 **Puññādasī Vatthu**, Dhammapada (17.6 vs. 226). During the time of event, Dabba was still alive and Ānanda seems to have become an personal attendant of the Buddha.

The past story told during this occasion, called **Kuṇḍakasindhavapotaka Jāteka**, is in fact **Kuṇḍakakucchiṇḍhava Jāteka** (No. 254), though the latter was told in relation to Sariputta

38 **Dhanañjāni Sutta**. Sam. Nil (7.1.1); Dhammapada (26.16). TND.

Dhanañjāni was a *sotāpanna*. One more version of the story is also available. According to this story, while waiting for 500 brahmin guests of her husband, Dhanañjāni's impulse became too great for her. She could not resist lying down bowl and spoon, and start singing about the praised of the Buddha, thus annoying the guests (DPPN, I. pg. 1160).

Once **Sāriputta** *thera* expressed to the Buddha that he could not understand why some people succeeded in trading and others did not. The Buddha said that those who had promised to donate something but did not do so would fail in trading, others would succeed in the same.³⁹

Culla-Panthaka, at the age of eighteen,⁴⁰ was made to enter into the Order by his elder brother, **Mahā-Panthaka** *thera*, who had attained *arhatship* by that time, after getting consent from his grand parents. It was not known at that time that **Culla-Panthaka**, unlike his elder brother, would prove to be a dull and lazy *thera*.⁴¹

Sāriputta and his younger brother **Upasena Vaṅgattaputta** *thera* were staying at **Sappasoṇḍika-pabbhāra** o *Sīlavana* at that time. An afternoon while mending his robe after the meal, one of the two snakes starting in the tendrils overhanging the cave, fell on the shoulder of **Upasena Vaṅgattaputta**. The venomous snake bit him. Though dying, **Upasena Vaṅgattaputta** did not feel any mental pain nor any sorrow for leaving the world. He asked **Sāriputta** and other monks nearby to take him aside where he could die. It was done. Thus **Upasena Vaṅgattaputta** passed away from a snake bite.⁴²

Based on comments, the Buddha said that the places for holding *uposatha* should be kept clean and steady by new monks.⁴³

When **Akkosaka Bhāradvāja** heard that his eldest brother **Bhāradvāja** brahmin had joined the Order, he visited *Veluvana* to insult the Buddha. After the brahmin had insulted and abused the Buddha to his hearts, the Buddha asked him what would he have done with the food that he had offered to his guests but being untouched by the guests. "I will use that myself", replied the brahmin. "Likewise", said the Buddha, "I do not accept the insults and abuses that have been passed to me by you. Hence all

39 **Vaññija Sutta**, *Catukka Nipāta*, *Ang.Nik.*

40 *Apādāna* (DPPN, I, pg. 699).

41 *Dhammapada* (2.3; 26.24); *Theragāthā* (**Culla-Panthaka**, No. 236); *Cullasēthi Jātaka* (No. 4). The event occurred after **Mahā-Panthaka** had become a full *thera* and had attained *arhatship*.

The story of the both of two brokers are alike. Their mother was a daughter of a rich merchant of *Rajagaha*. She had an affair with her own slave. When it was discovered, she ran away with the slave. She wished to return to her parents for the birth of her child, but her husband never gave her permission. So she started her journey towards her parents house and a child was born on the way. She returned. This happened twice. The two sons born on the way like such were named **Mahā-Panthaka** and **Culla-Panthaka** respectively. When the boys grew up, they were taken to *Rajagaha* at their grandparents house. They grew up over there.

Please note that earlier part of the story of the birth of the two brothers resemble with that of *Paṭācārā*.

42 **Upasena Putta**, *Sam.Nik.* (34.2.2.7). *TM.*

43 *Mahāvagga*, *Vin.* (2.3.13). *TND. PM.*

those insults and abuses are back to you. One who does not get angry with those who are angry is the winner of the invincible battle." Akkosaka Bhāradvāja was impressed. He sought for ordination from the Buddha. He became a thera and soon became and became an arhat as well.⁴⁴

Jīvaka was so busy looking after the Buddha and the Order that he could not look after lay people. Different patients were there in Rajagaha who wanted to have treated by Jīvaka at any cost. One of such patients entered the Order just to get free treatment from Jīvaka. When he was cured, he took off his robe and headed for his home. Jīvaka saw him disrobed. It took no time for him to understand the complete story. Upon his request, the Buddha formulated a rule banning ordination of people with one of the five diseases (leprosy, hysteria, etc.).⁴⁵

Gayāsīsa (Gayā)

From Rajagaha, the Buddha went to Gayāsīsa mountain of Gayā.

While staying at Gayāsīsa mountain, the Buddha saw a couple of brahmin heretics trying to purify themselves by bathing in the chilled river in winter. The Buddha said, "Everybody takes a bath. Nobody gets purified by bathing. One who follows truth and who is dutiful is the one who is purified."⁴⁶

After a few days, there was a yearly bathing festival, **Gayāphagguni**, on the month of Falguna. People were having their bathe in Phalgu river. One of them was **Senaka**, son of Uruvelā-Kassapa's sister. On that day, the Buddha went there and delivered a preaching. Senaka was so impressed with the Buddha that he entered the Order and soon attained arhatship. He used to sing, "I was very fortunate to meet the Buddha, the supreme teacher, at Phalgu."⁴⁷

Sāvatti

The Buddha arrived back to Sāvatti.

A slave girl of Anāthapiṇḍika borrowed an expensive ornament from her mistress, **Punnalakkhanā**, and went to a picnic in a garden wearing the same. A man noticed the ornament and decided to kill the girl for the ornament. He went to the slave girl and started to act as if he loved her very much. Later, he took her to a lonely place. She read his thoughts and asked him to draw some water for her from a nearby well,

44 **Akkosaka Sutta**, Sam.Nik. (7.1.2). The event had occurred after the conversion of his eldest brother Bhāradvāja.

45 **Mahāvagga**, Vin. (1.3.4). The event is Jīvaka had become a deep devotee.

46 **Udāna** (1.9) TND. It occurred during winter season.

47 **Theragāthā** (**Senaka**, No. 191, s. 287-290). It occurred just after winter season.

As he did that, she pushed him into the well and killed him by throwing a big stone on his head. On her return, she told the story to Anāthapiṇḍika, who in turn related that to the Buddha. The Buddha told "Gahapati ! She does have the situational knowledge not only by now, in the past also she does have. She had killed him not in this life but also in the past life as well ."⁴⁸

A pregnant woman had joined the Order. She gave birth to a child. When asked, the Buddha permitted her to look after the child.⁴⁹

Cūlasāri there was working as a physician as well, thus violating the rule of the Order. One day, he received a good quantity of delicious food as a wage for his successful treatment to a patient. He met his co-resident Sāriputta on the way and offered some to him. Sāriputta refused to take that because Cūlasāri had transgressed the law prohibiting monks from practicing medicines. When the Buddha was reported,, he said, "Life is easy for one who is shameless as a crow, criticizing, pretentious, aggressive and corrupt. Life is hard for one with sense of shame, who always seeks purity, who is free from attachment, who is decent, and who sees clearly what is proper livelihood."⁵⁰

A very rich brahmin of Sāvātthi, who was living the life of an ascetic in the Himalayas since before the birth of the Buddha after giving away all his wealth. He climbed down from the Himalayas and visited the Buddha in Sāvātthi. The Buddha preached him, "A friend is the one who helps in time of need; who not only speaks pleasant words, but means them; who encourages for all that is good." The ascetic entered the Order and attained arhatship.⁵¹

The twenty-fourth vassa of the Buddha started at Pubbārāma, Sāvātthi.

48 **Sulasā Jātaka** (No. 419). TND.

49 **Cullavagga**, Vin. (10.6.3). The event should have occurred in Sāvātthi according to the chronological order in the source. It seems to have happened before the event of Kumāra-Kassapamātā. In the latter case, Upāli there seemed to have decided on the basis of this case. The woman in this event was not Kumāra-Kassapamātā since the child of the latter was adopted by king Pasenadi.

50 **Cūlasāri-bhikkhu Vatthu**, Dhammapada (18.6, vs. 244-245). Living by practicing medicines had been banned by this time.

51 **Hiri Sutta**, Sutta Nipāta (2.3). TND. It is not of very early period as the brahmin was living in Himalayas.

Vassa Twenty-four (Sāvathī)

Sāvathī

One day, the Buddha was visited by **Jāṇussoṇī** brahmin after his lunch, and asked whether the Buddha was truly unattached with women (*brahmacariya*, chastity). The Buddha affirmed it and added. "Some people do not perform sex with women, but practices physical contacts, or jests with women; or at them passionately, or listen to them passionately, or exhibit other behaviors of courtship. Such people are not truly unattached with women." The Buddha claimed that he had none of the seven sex bond in him.¹

Once while **Aṅgulimāla** thera was going for alms-around, he met a pregnant woman suffering from deliver pain. He felt pity for her. He came back to the Buddha in Jetavana and asked whether he could be of any help to the suffering woman. The Buddha advised Aṅgulimāla thera to go there and to use the power of truth. Aṅgulimāla thera returned to the woman and recited the truth that he had never killed anyone willingly. With the power of the truth, the woman was cured. In a few days, Aṅgulimāla was able to obtain arhatship.

On another day, when the monks were talking about the Buddha's victory over Aṅgulimāla, the man hunter, the Buddha intercepted and told them a past story in which he had a similar subjugation.²

One of the ministers of king **Paśenadi** was very dedicated about his work. He had been awarded many times by the king. His opponents were very jealous with him. They started to make false complains about that minister. Finally the king ordered the minister to be imprisoned. With his good character and meditation, the minister was able to obtain *soṭāpanna* level behind the bars. Later the king found out that the charges against the minister were groundless. Still unable to decide whether the minister was trustworthy or not, the king visited Jetavana and asked the Buddha for consultancy. The Buddha told him sixteen features of a good friend (like a good

1 **Methuna Sutta**, Sattaka Nipāta, Ang.Nk. TND. The place should be Sāvathī since other events of Jāṇussoṇī had occurred there.

2 **Aṅgulimāla Sutta**, Maj.Nik. (2.4.6): **Mahā-suttasoma Jātaka** (No. 537). The event occurred after Angulimāla had been converted by the Buddha.

The verses Aṅgulimāla used to recite the truth has been included in *Parittā*.

friend discloses everything, he becomes happy with the friend's prosperity, and so on) and told him a past story as an example.³ Finding his innocence, the king let the minister released and restored all his honors back.

Thus freed, the minister went to visit the Buddha in Jetavana and reported that he had been able to realize fruition. The Buddha congratulated him for achieving good goal even in unfavorable situation, and told him stories of his past lives when he had had similar achievements.⁴

Subha Todeyyaputta was a prosperous Bhāradvāja brahmin of **Tudi** village, near Sāvatti. He was son of late **Todeyya** brahmin who used to be very miser in spite of being one of the five richest chaplain of king Pasenadi. Subha was visiting Sāvatti at that time and was staying in a house. That day he asked his host as to who was suitable in Sāvatti to visit and to have company with for the day. The host recommended the Buddha. Subha went to Jetavana and met the Buddha. There he asked Buddha's view on the claim made by brahmins that house holder were superior to recluses. The Buddha said that both groups could attain the goal if right view were to be cultivated. Subha told the Buddha about five items the brahmins follow for salvation - truth, austerity, *brahmacariya* (good life), study and donation (*tyāga*). The Buddha told him that no brahmin had actually seen or experienced what they had been propagating to others as their philosophy of life. This made Subha angry. Subha then quoted **Pokkharasāti** as saying that monks, including the Buddha, boasted about possessing supernatural powers which they had not. The Buddha answered that Pokkharasāti could not even read the thoughts of his slave-girl, **Puññikā**. The Buddha, by way of example, proved that brahmins also regarded compassion as a part of the way to salvation. Furthermore, the Buddha told Subha that those five features were found more in recluses than in house holders. Finally the Buddha was able to convince Subha that he had discovered the way to union with Brahmā via four *Brahmā vihāra*, namely, companionship (*mettā*), compassion (*karuṇā*), happiness at other's prosperity (*mudītā*) and neutrality (*upekkhā*).⁵

Subha then asked the Buddha as to why were some people superior, others inferiors; some healthy, others disabled; some rich, others poor; some beautiful, others ugly, and so on. The Buddha answered that these were because of the past

3 **Mittānitta Jātaka** (No. 473). TND.

Though not mentioned anywhere, this seems to be the same minister whom Pasenadi had imprisoned in **Seyya Jātaka**.

4 **Seyya Jātaka** (No. 282); **Ghata Jātaka** (No. 355). TND.

5 **Subha Sutta**, Maj.Nik. (2.5.9).

actions and then explained what sort of action would bear what sort of results to Subha. At the end, Subha declared himself as the follower of the Buddha.⁶

On his return, Subha met Jāṅussoṇī in white. On knowing that Subha was coming back from Jetavana, Jāṅussoṇī asked his opinion about the Buddha. Subha told him that the Buddha was a supreme character. Jāṅussoṇī then climbed down from his white chariot and, saluting in the direction of the Buddha, exclaimed, "Fortunate is Pasenadi that in his country the Buddha is dwelling!"⁷

The Buddha was approached by two brahmin brothers Yamelu and Yamelutekula. They proposed the Buddha that his teachings would be put in Sanskrit language⁸ so that uniformity could be maintained among monks of different languages. The Buddha refused the request and said that his teachings should be put in mother tongues; and also forbade the monks to put his teachings in Sanskrit.⁹

6 **Culla-Kammavibhaṅga Sutta**, Maj.Nik. (3.4.5). Please refer to notes on Subha Sutta for discussion about the origin of this sutta and the past life of Subha.

7 **Subha Sutta**, Maj.Nik. (2.5.9). The conversion of Subha seems to have happened after the conversion of Jāṅussoṇī. It definitely happened after **Vāsettha Sutta** (see Vassa-14), where Subha's father Todeyya was supposed to be still alive. Please refer to notes on Ambatha Sutta in Vassa-27.

Subha Todeyyaputta has been mentioned in Subha Sutta and Culla-Kammavibhaṅga Sutta, and in both of those, he has been mentioned as being converted. For this reason, the author has grouped both happenings at one place.

Atthakathā gives rather a funny and unbelievable story of Subha based on Culla-Kammavibhaṅga Sutta:

Subha's father Todeyya the miser died leaving a huge amount of money behind. After death, he was born as a dog in the same house. One day, while the Buddha was going around for alms in Tudi village, he went to Subha's house. The dog barked at the Buddha. The Buddha addressed the dog as 'Todeyya. The dog then went inside and sat on a pile of ash from which nobody could move the dog away. When Subha came back, he saw the dog on an ash pile. He made inquiry. Upon knowing that the Buddha had called his father a dog, he went to the Buddha in rage. He asked proof from the Buddha for his statement that the dog was his father since Subha had always believed that his father had reborn in heaven. The Buddha asked him whether there was anything that Todeyya had not told to him before dying. The Buddha was informed by Subha about the hidden wealth which his father had not showed him. Then the Buddha asked to feed the dog with sweet milky rice and to ask the dog about the hidden wealth while the dog was about to sleep. Subha did as he was told. Surprisingly, the dog led Subha to the place where the wealth was hidden pointing the place with his feet. Subha was convinced that the dog was his father. He then went to the Buddha. This led to the preaching of Culla-Kammavibhaṅga Sutta.

In Subha Sutta, Dīgha Nikāya (1.10), we are told about Subha's conversation with Ānanda there after passing away of the Buddha. This sutta gives a wrong impression that Subha became a follower of the Buddha only at the end of this sutta.

8 **Chandasa** language. Sanskrit was a term developed only later, probably during the time of Pāṇini. It was known by the name of **Chandasa** at that time.

9 **Cullavagga**, Vin. (5.6). TND. Place is Sāvattihī if source sequence is followed.

That the teachings of the Buddha should not be put in Sanskrit, as given in the event, might have been added later by Theravāda because of their rivalry feeling either with brahmins or with Mahāyāna sects, or probably with other sects of Theravāda that adopted Sanskrit.

An old man (probably a monk) had just lost his obedient novice. The novice had died of certain disease. The old man abandoned himself to grief. Nobody could hold him. The Buddha, knowing the story, related a past story saying that the old man had been like that in his past life as well.¹⁰

A seven year old boy of Sāvatti had an extra-ordinary power of recognizing footsteps. To test his ability, one day, his father went to his friend's house without telling his son. The son, however, caught him following footsteps. After the meal, the father took a zigzag path and went to Jetavana. The boy again followed his footsteps and caught his father inside Jetavana. The father told the Buddha about the abnormal capability of the child. The Buddha said that some could read footsteps even in air and told a past story as an example.¹¹

A monk took a piece of cloth belonging to his preceptor thinking that he would not mind. He made a shoe bag out of it. The elder monk, however, minded the act of his pupil, and beat him. One day while the monks were talking about the incident, the Buddha intervened and said that the elder monk was not trustworthy even in his past lives, and told them the past story.¹²

Seyyasaka was an evil monk of Sāvatti who not only was foolish but also was guilty of committing many other offenses. On the request of the monks, the Buddha told to given him *nissaya* penalty, and gave detail about that penalty. Seyyasaka was put under *nissaya* penalty, the first one of it's kind in the Order.¹³

Princess Sumanā visited the Buddha at Jetavana with her 500 companions. She asked the Buddha whether two disciples would have same future given if one was alms-giver and the other was not. The Buddha said that the alms-giver would be superior in life span, beauty (health), happiness, honor and power in future. The difference between the two, said the Buddha, would cease to exist only on them becoming arhats.¹⁴

10 **Migapota Jātaka** (No. 372). TND.

11 **Pedakusala Mōṇava Jātaka** (No. 432). TND.

12 **Mittāmita Jātaka** (No. 197). Probably it occurred after the Buddha had said that one can take a robe if he had been trusted by his teacher (see event of Khadiravaniya Revata, vassa 24).

13 **Cullavagga**, Vin. (1.2.1-1.2.6). TND.

Seyyasaka was a friend of Laludāyī who used to evoke him doing evil deeds saying that he himself acted likewise.

14 **Sumanā Sutta** or **Sumanā Rājakumārī Sutta**, Pañcaka Nipāta, Maj.Nik. Sumanā had not entered the Order by this time. Possibly this event had occurred many years after the dedication of Jetavana when Sumanā was only seven. Aithakathā gives a very interesting but unbelievable background for this sutta

Once when **Jāñussoṇī** was visiting the Buddha, the Buddha told him, "It is one extreme to say that everything exists, another to say that nothing exists. To take the Middle Path is the right way."¹⁵

One day while the Buddha was giving a sermon in Jetavana, a mentally disturbed woman entered the assembly out of a sudden, she being chased by people of Sāvatti. She was so much out of her mind that she did not care to wear any clothes. People used to tease her, beat her and make fun of her. The insane woman was **Patācārā** of Sāvatti. When she went nearer to the Buddha, people shouted to keep her away from the Buddha. The Buddha called her and said, "Sister! Be conscious!" With these gentle words she regained consciousness and suddenly started feeling ashamed for not having any cloth on her body. She crouched on the earth. A man threw her an outer robe. Wearing it, she went closer to the Buddha, and said, "Help me, please! One of my child has been taken by an hawk, the other flooded by a river; my husband has been bitten to death by a snake; my parents and brothers were all burnt in one pyre". The Buddha then preached her about the impermanence of nature. The Buddha added, "Patācārā, your relatives can not look after you; even if they were alive, they do not exist for you. The wise observes morality and clears the path leading to nibbāna. Neither kith nor kin can give you any protection from the death." Patācārā attained *sotāpanna* fruition. She entered the Order.¹⁶

At the house of Pasenadi were born two children on the same day - one was king's son and another was son of an attendant woman. The children were laid side by side on the beds, the bed of the prince being higher and better. In their previous births, during the time of Kassapa Buddha, both of them were monks - one was alms giver and other was not. The former one was the king's son. He saw his past life and told the next child that he should also have given donations in the past life to have a better life like his. Sumanā heard the talk. She spoke no words to anyone in the child to the children would be thought of being possessed by evil spirits. She then went to the Buddha to ask the question that resulted in Sumanā Sutta.

15 **Jāñussoṇī Sutta**, Sam.Nik. (12.5.7). TND.

16 **Patācārā Vatthu**, Dhammapada (20.12, vs. 286-289). The story is found in detail in Dhammapada (8.12); Therīgāthā (Patācārā. No. 47); Theri Apadāna (BKSaC, I, pg. 330) and Ang.Nik. Atthakathā. The event of Patācārā had occurred after that of Kisā Gotami as the latter had mentioned about the past life of Patācārā in her psalms in Therīgāthā (Kisā Gotami, No. 63. vs. 219).

The story of Patācārā is comparable with that of Culla-Panthaka. The introductory story of Patācārā is summarized below:

Patācārā was a daughter of a setthi worthing forty crores. She had a younger brother as well. When she was of age, her parents arranged her marriage with a suitable bride not knowing that their daughter had already fallen in love with her slave. They decided to run away. Next day, Patācārā took some money and, making an excuse of fetching water, she ran away with the slave. They settled in a small village. When the first delivery period of Patācārā came nearer, she insisted on having her taken to her parents house. The husband was, however, not willing to do that. One day, pregnant Patācārā ran away from her husband's house but was found by her husband in the middle way. Right on the middle way, she gave birth to a child painfully under a tree. She then came back with her husband.

After a few years, for the second time, Patācārā became pregnant. She started insisting going back to her parents house for delivery of the second child. As she was not given permission, she

Kisā Gotamī theri was much stirred with the story of Patācārā. She exclaimed, "Poor woman ! Two children lost, husband killed and parents burnt on a single pyre - she had to witness all of these !"¹⁷

On the last day of the vassa, the full moon day of Ashwin (*pavāraṇā* day), in the evening under moon-light, amidst assembly of monks in Pubbārāma vihāra, the Buddha declared that he would be spending his next full moon day (Kartika full moon day) in Sāvathī.¹⁸

The 24th vassa of the Buddha was completed in Pubbārāma vihāra, Sāvathī.

Khadiravaniya Revata, the youngest brother of Sāriputta therā, was living in an acacia forest (*khadira vana*) as a *sāmañera*. He had just attained arhatship, soon after the vassa period. Sāriputta wanted to visit him. He went to get the permission from the Buddha, but the Buddha replied him that he himself would be visiting Khadiravaniya Revata very soon.¹⁹

A few days after the completion of vassa, while the Buddha was at Jetavana, he was visited by a group of sixty monks who had spent their vassa in Mātika village, at the foot of a mountain of Kosala. When asked by the Buddha about their vassa, they told the Buddha about the details of their vassa at that village :

again ran away from her husband's house carrying her first child. On the way, she was again caught by her husband. At the same time, she felt urgency for delivery. It was raining very heavily that night. His husband went to collect some wood and twigs to make a shade for his wife who was suffering from delivery pain. Unfortunately, he was bitten by a snake and died right on the spot. Patācārā spend the night in misery. She gave birth to another child. Next morning, she searched for her husband and found his death body. Crying, she headed for her parent's house in Sāvathī carrying two children. On the way, she had to cross Aciravati river which was flooded because of the previous night's heavy rain. She could not carry both of her children across at the same time. She took the younger one first and laid on ground at the bank of the other side of the river and came back for the elder one. While she was in the middle of the river, a hawk attacked the newly born younger child taking him as a piece of meat. Patācārā saw the hawk attacking and, to drive it away, shouted with clapping. The elder child at the other side of the river thought that his mother is summoning him, and he stepped into the flooded water. He was swept away by the flood, while the younger one was carried away by the hawk. Much grieved, after losing her children as well as her husband, Patācārā arrived at Sāvathī just to find out that her father, mother and brother had all died after the house fell down due to previous day's heavy rain. She witnessed all three burnt on one pyre. Stricken with grief, she almost lost her mind and wandered around like a mad-woman without any clothes. She then became famous by the name of Patācārā.

17 Therīgāthā (Kisā Gotamī, No. 63, vs. 219). This verse was uttered after the event of Patācārā.

18 Ānāpānesati Sutta, Maj.Nik. (3.2.8).

19 Dhammapada (7.9). It occurred soon after vassa period, and the Buddha was at Sāvathī. It seems to have occurred within a year of Khadiravaniya Revata's entry into the Order. (see vassa 23).

They went to spend their vassa at Mātika village after getting a subject of meditation from the Buddha. They were all looked after by Mātikamātā, the mother of the head man of the village. She even built a vihāra for the monks spend the rainy season. The monks were so engaged in the practice of meditation that each of them lived in solitude during the practice. One day, Mātikamātā visited the vihāra and found no monks around, everybody was practicing meditation in solitude. She rang the emergency bell to summon monks. After finding that the monks were trying very hard to obtain the goal of life through meditation, she asked monks to teach her the practice. They taught her how to meditate on 32 constituents of the body leading to awareness of decay and dissolution of the body. Mātikamātā practiced with diligence and attained three fruitions together with supernatural power of knowing everything, even before the monks. With that miraculous power, she was able to see that the monks, her teachers, had not attained the same because of the lack of proper food. So he supplied them with right food and all sixty monks were able to attain arhatship.

After the details about the happenings in Mātika village was finished by the monks, a monk sitting nearby decided that he should also visit Mātika village. Hence, he took a subject of meditation from the Buddha and went to Mātika village.²⁰

Upāli then visited the Buddha and asked for permission to retire to a solitude in a forest. The Buddha advised him to live among the monks and not to go into a forest saying that such a step was not desirable for a monk who had not attained tranquillity of mind. The Buddha gave an example that a huge elephant could disport herself in a deep lake as she desired, but not a small hare.²¹ On being asked the Buddha for a brief sermon with which he could try harder to achieve the goal, Upāli was preached by the Buddha, "You can be sure that any topic that leads to unattachment is mine."²² Taking the Buddha's advice that he could have both knowledge of meditation and the word of the Dhamma, Upāli abandoned his mission to go to a forest. He practiced insight and attained arhatship. Then he told young monks, "Be energetic. Have good friends. Follow disciplines."²³

The Buddha told Upāli about entire *vinaya*, the rules formulated by the Buddha for the Order. Monks used to learn disciplines from Upāli. While telling about disciplines to the elder monks, Upāli used to stand. The Buddha made several minor

20 Dhammapada (3.2). Obviously, it occurred after the vassa of the Buddha in Savatthi.

21 **Upāli Sutta**, Dasaka Nipāta, Maj Nik. PND. Obviously Upāli had not attained arhatship by this time.

22 **Sattusāsana Sutta**, Sattaka Nipāta, Ang.Nik. PND. Probably, Upāli had not attained arhatship by this time.

There is no mention that this sutta had occurred along with Upāli Sutta. But the author thinks that it will be uneasy to separate the two since in both Upāli had expressed his desire to attain the same fruition.

23 Theragāthā (Upāli, No. 180, vs. 249-251). PND.

rules to be followed by members of the Order while preaching disciplines.²⁴ Upāli thera was declared by the Buddha as the most proficient in the disciplinary acts.²⁵

Once the Buddha was reported that king Pasenadi was annoyed with Upananda thera who had promised to spend his vassa at his premises but did not fulfill the promise. In fact, Upananda, while coming to Pasenadi's premises for the vassa, had noticed a vihāra on the way with ample of robes. For the sake of robes, he spent vassa at both the places. The Buddha summoned him and condemned for his act and formulated various rules regarding premises of vassa.²⁶

The thera, who had gone to Mātika village after getting permission from the Buddha, returned back and told the Buddha about his happening in Mātika village. He said that he was fulfilled with the desires of his mind by Mātikamātā who was said to be 'all-knowing'. Finally he wished to see her and she came to the vihāra. The thera got afraid that in case if some evil wishes were to arise in his mind, those would be known by Mātikamātā. He, therefore, returned back to the Buddha in Jetavana. He reported to the Buddha that he could not stay in that village as he was afraid that the lay-disciple might detect impure thoughts in him. The Buddha asked the thera to observe only one subject - to control his mind. The Buddha sent the thera back to Mātika village.

In Mātika village, the thera was offered good food by Mātikamātā. The thera was able to meditate without worry. He was able to attain arhatship in a short time. Then he came back to Jetavana. The Buddha said, "Mind is difficult to control. It wanders wherever it pleases. It is good to tame a mind, for a well tamed mind brings happiness."²⁷

On the full moon day of Kartika, numerous monks had gathered in Sāvatti to listen to the Buddha. In the full moon night, the Buddha addressed the assembly of monks and said that he was pleased with their behavior. The Buddha described how some of the monks in the assembly had cultivated their mind by mindfulness by breathing (*ānāpānasati*). The Buddha explained in detail the way *ānāpānasati* should be done and fruitfulness of the same. He said that *ānāpānasati*, which involves inhalation and

24 Cullavagga, Vin. (6.4.7). This event probably occurred after the 20th vassa of the Buddha when disciplinary rules were firmly made. Furthermore, this event should have occurred before Upāli used to be consulted whenever there was complications in applying vinaya rules (e.g. during cases of Ajjuka, Bharukacchaka, Kumara-Kassapa, etc.).

25 Etadagga Vagga, Ekaka Nipāta, Ang.Nik.

26 Mahāvagga, Vin. (3.4.1-3.4.4). It seems that rules for *kathina* had been made by this time.

27 *Aññātaṛa-bhikkhu Vatthu*, Dhammapada (3.2, vs. 35). The event occurred soon after Mātikamātā made sixty other monks arhats. (see vassa 24).

exhalation of breathing, would ultimately lead to deliverance through understanding.²⁸

The Buddha, accompanied by 500 monks, set forth to visit **Khadiravaniya Revata sāmañera**, the youngest brother of Sāriputta, in acacia forest. After a short travel, **Ānanda** asked the Buddha whether to take a longer route that was inhabited or to take a shorter one that was uninhabited and where it was difficult to get alms. Knowing that **Sivali** there was also in their group, the Buddha decided to take the shorter route. As predicted, because of Sivali, the monks did not have any trouble with food on thirty leagues long journey. The Buddha arrived at Khadiravaniya Revata's place after traveling for thirty days, one league per day. Khadiravaniya Revata welcomed the Buddha and the Order in a grand scale. Two aged monks, on seeing the grandeur of Revata, remarked that Revata was living in luxury and that the Buddha had visited him only because of him being the youngest brother of Sāriputta. The Buddha came to know about their remarks.²⁹

One day, seeing his youngest brother Khadiravaniya Revata practicing meditation in the forest, **Sāriputta** exclaimed with joy, "No matter where an arhat dwells, the place is delightful."³⁰

The Buddha stayed at Khadiravaniya Revata's place for one month.³¹

After a month, just when the Buddha left, the two aged monks who had commented on the Buddha's visit, remembered that they had forgotten their oil pots, water jars and shoes behind. They hurried back and found the forest deserted, their stuffs being hanged by a tree. They had the impression that the place was not beautiful at all.

On their return journey, the Buddha travelled at the same pace as before. By the end of the month, the Buddha reached Pubbārāma. Next morning, when monks went to Visākhā's house for breakfast, they were asked by Visākhā about Khadiravaniya Revata's place. The two aged monks told the place as unpleasant, the others called it a pleasant place. Soon afterwards, the Buddha visited Visākhā's place. The Buddha found that Visākhā had heard contradictory accounts about the dwelling place of Revata. To dispel her doubts, the Buddha

28 **Ānāpānasati Sutta**, Maj.Nik. (3.2.8). Evidently, it was preached on Kartika full moon night after the Buddha's vassa in Pubbārāma.

29 **Dhammapada** (7.9).

30 **Theragāthā (Sāriputta)**, No. 259, vs. 990-991).

Note that the verse spoken by Sāriputta is same as that by the Buddha who told the verse to Visākhā immediately after returning back from Khadiravaniya Revata's place.

31 **DPPN** (II, pg. 753) says two months.

said after the meal, "In a village or in a forest, or in a valley or in a hill, wherever arhats dwell, the place is delightful."³²

As many women with unwanted diseases and undesired background were entering the Order as nuns, the Buddha formulated a rule whereby twenty-four questions regarding age, diseases, background, etc. of the candidate to be asked before allowing a woman into the Order. Soon it was found that the candidates were not in position to reply all twenty-four questions asked in the assembly because of shame. The Buddha then modified the rule and said that a candidate should be taught how to answer by taking her away from assembly before ordaining her.³³

Seyyasaka therā, who had been punished with *nissaya*, began to alter his way of life. He became disciplinary and dutiful. Thus, one day, he asked in an assembly of the monks to forgive his punishment. The Buddha made rules for forgiving *nissaya* punishment. Seyyasaka was freed from punishment.³⁴

A layman of Sāvattī had just lost his wife. He was much grieved by her death. He gave himself up to despair. Knowing that, the Buddha went to his house after the meal and told him that one should not grieve on things that are bound to get lost one time or another, and told a past story. The person became *soṭāpanna*.³⁵

32 **Khadira-vaniya-Revata-thera Vatthu**, Dhammapada (7.9. vs. 96). The event of the Buddha's visit should have occurred after the first vassa of Khadiravaniya Revata in the forest when he gained arhatship. It occurred just after the vassa of the Buddha in Sāvattī. Pubbārāma had already been constructed. Sivali therā had already entered the Order. Khadiravaniya Revata was still under twenty at that time, since he had been addressed as a *sāmañera*.

The story given in Dhammapada explains various other miraculous details. For example, during the journey of thirty leagues, Sivali was treated by devas with ample of food which he distributed to the monks everyday. The devas constructed vihāras at every league for monks to stay. On arrival of the Buddha, Khadiravaniya Revata created 500 splendid vihāras with walking platforms through his magical power. It was because of these mansions, the two aged monks commented on the visit of the Buddha. It was these vihāras that got disappeared after the Buddha left, an event which was witnessed by the two aged monks who had come back to collect their forgotten stuffs, forcing them to think the place as unpleasant. It is said that the Buddha, with his power, caused the aged monks to forget their stuffs.

Note that the Dhammapada verses uttered by the Buddha are exactly same as those narrated by Sāriputta at Revata's place (Theragāthā, Sāriputta, No 259, vs. 990).

33 Cullavagga, Vin. (10.5.3). TND. PND. The event probably was of later period, as some of the questions being asked are same that have already been declared for monks. Probably these rules were made after the 20th vassa.

34 Cullavagga, Vin. (1.2.7-1.2.9). The rule for forgiveness was declared obviously after Seyyasaka was punished with *nissaya*.

35 **Ananusociya Jātaka** (No. 328). TND.

The same story was also told in another occasion by the Buddha where it is called Culla-bodhi Jātaka (No. 443).

Vesāli

From Sāvathī, the Buddha went to Vesāli and stayed at Kutāgārasālā of Mahāvana.

Ugga, the rich house-holder of Vesāli, a pious follower of the Buddha, had become quite old by that time. When he heard that the Buddha was in Vesāli, he wished the Buddha to be in his house so that he could offer him with the best. Surprisingly, his dream came true. The Buddha visited his house for alms. After the meal, Ugga said that since a donor would get whatever he had donated in the past, he would like to donate the Buddha whatever he himself liked the most. Thus he donated gruel from sal-flowers, pork, oily vegetables, rice with curries and soups, muslin from Benares and a sandalwood plank. Out of compassion for Ugga, the Buddha accepted all of those offerings and blessed him.

Ugga died a few days afterwards.³⁶ He was praised by the Buddha with others, including Ugga of Hatthikagama, for having six *guna dhamma*, namely, firm faith in the Buddha, the Dhamma, the Order and robe discipline, right knowledge and right emancipation. Similar sermon had been preached to Ugga householder of Hatthikagama (see vassa 29). Ugga had once asked the Buddha as to how come beings attain arhatship in the very life and others not. Due to craving, the Buddha replied. Later the Buddha declared him the best among those who gave agreeable gifts.³⁷

A Licchavi prince of Vesāli was called **Duttha** the evil, because of his ill nature. He never respected anybody, had an iron tongue and was furious all the time. His parents, unable to control him, took him to the Buddha at Kutāgārasālā of Mahāvana. The Buddha was able to convince Duttha how bad anger and harsh language were.. The Licchavi prince got convinced and his nature was drastically changed. When monks were surprised to see the drastic change in Duttha, the Buddha told them that he had convinced Duttha with a single sermon before as well and told them the past life of Duttha.³⁸

One day in Kutāgārasālā of Mahāvana, the Buddha heard **Visākhā Pañcālīputta** thera preaching to an assembly of monks in a very effective manner. In the evening,

36 **Manāpadāyī Sutta**, Pañcaka Nipāta, Ang.Nik.

Ugga had been relatively aged by this time. He died as an anāgāmi. The source proceeds saying that Ugga was reborn as a deva who later visited the Buddha in Jetavana and confirmed the Buddha's teachings that whoever gives the best, gets the best.

37 **Etadagga Vagga**, Ekaka Nipāta, Ang.Nik. There seems to be lot of confusion between this Ugga of Vesāli and Ugga of Hatthikagama (see vassa 24) to the editors of Pāli canon. The Buddha had declared eight features of this ugga (Ugga Sutta, Patham, Atthaka Nipāt, Ang. Nik.

38 **Ekapañña Jātaka** (No. 149), TND.

the Buddha gathered the monks and praised Visākhā. The Buddha told Visākhā, "A wise is identified among fools when he speaks. Preach and possess the flag of sages!"³⁹

Sāvatti

The Buddha went to Sāvatti from Vesāli.

A villager had fixed a date of marriage of his son with a girl of Sāvatti. On the day of marriage, the villager went to his teacher, a naked ascetic (*ājīvaka*) for consultancy. Getting angry, because he was not pre-informed, the ascetic declared that the day was not favorable for the marriage. The villager postponed the ceremony. In Sāvatti, when the bride's family found that the groom's family had not arrived, married the groom with another girl. Another day, when the bride's family went to Sāvatti for marriage, not only were they expelled out but also humiliated. The event became a topic of discussion among monks in Jetavana. The Buddha, listening this, said that the ascetic had raised obstacles in a good ceremony in his previous birth as well and told the past story.⁴⁰

An inhabitant of Sāvatti was suffering from hepatitis. Physicians had given up hope. The man vowed that he would enter the Order if he was cured. Fortunately, because of proper nutrition, he was cured. He entered the Order under the Buddha as promised. Soon afterwards he attained arhatship. When the monks in Jetavana were talking about that thera, the Buddha intervened and told them, with an example, that wise people had left household life after getting up from ill-bed is past as well.⁴¹

A brahmin ascetic of Sāvatti, named Vijaya, who used to dwell in forests, heard the Buddha preaching. Impressed, he entered the Order under the Buddha and became an arhat in due course. He hymned, "Like a flying bird, the speed of the one whose mind is unattached is indefinite."⁴²

One day, while in Pubbārāma, the Buddha was reported by some monks that Khadiravaniya Revata, the *sāmañera* brother of Sāriputta, was getting fame and fortune even though he lived alone in a acacia forest. The Buddha said that Revata had discarded all cravings, and added, "Him I call a brahmin who, in this world, has

39 **Visākhā Sutta**, Sam.Nik. (20.7). Visākhā had become a monk by that time. Similar praise had been made by the Buddha in Jetavana for Visākhā thera, as given in Visākhā Sutta, Catukka Nipāta, Ang.Nik. (see vassa 16). It might be that the two events are one and same but reported twice.

40 **Nakkhata Jātaka** (No. 49). TND.

41 **Keyvicchinda Jātaka** (No. 293). TND.

42 **Theragāthā (Vijaya)**, No. 92, vs. 92). TND. Place probably was Sāvatti where he belonged to.

surpassed bonds of both evil and good; who is sorrowless, and, being free from the taints of moral defilements, is pure."⁴³

The Buddha in Jetavana was visited by **Jāṇussoṇī** brahmin, and asked the Buddha how was it that young men who had left the world under the Buddha and who were living in lonely forests were not frightened. The Buddha said that while he was a Bodhisatta (Siddhattha), he used to have similar doubts. The Buddha described Jāṇussoṇī about his experiences in forests prior to becoming the Buddha. The Buddha explained, "Fear comes only to him whose heart is filled with desires and longings; who is restless, witless and driveling. A man pure from heart and free from mental defilements lives in a forest with confidence." The Buddha described that he used to get frightened by even some deer, peacocks and blown leaves, but he adopted his mind such that he was no longer frightened at all.⁴⁴

Later, in an assembly of monks in Jetavana, the Buddha addressed the monks, "Only fools are haunted. Fear is caused by foolishness. Wise are far from horror and disasters." On being asked by **Ānanda** as to what would make a person wise, the Buddha described how a monk could achieve mastery over the elements (*dhātu*), the senses, the chain of causation, the rationally possible and rationally impossible.⁴⁵

In Jetavana, a group of monks, after the meal of the day, was gossiping as to what sort of living was preferable. Some argued about carpentry, others about soothsaying, some about poetry, and so on. Later, the Buddha, after his regular meditation, came there and heard about their useless gossips. The Buddha told them that it was not worthy for them to gossip like that. The Buddha said, "When you meet together, either discuss about useful topics, or follow a noble silence."⁴⁶

The twenty-fifth vassa of the Buddha started in Jetavana, Sāvathī.

43 Dhammapada (26.29, vs. 412). Khadiravaniya Revata was a *sāmañera* at that time. It occurred after the Buddha's visit to Khadiravaniya Revata (see vassa 24) because mansions created by Revata had been mentioned in the event.

44 **Bhayabherava Sutta**, Maj.Nik. (1.1.4). Jāṇussoṇī seemed to have become a pious follower by that time.

45 **Bahudhātuka Sutta**, Maj.Nik. (3.2.5).

46 Udāna (3.9). TND.

Vassa Twenty-five (Sāvathī)

Sāvathī

A monk, who had come from a rich family of Sāvathī, seeking for cessation of sufferings in the Order, named **Anupubba**, found the life of a monk too difficult. He was overwhelmed with too many rules that a monk had to follow, he being always taunted by his teacher and preceptor about rules and regulations. Finding that the life of a monk did not have enough freedom even to stretch out own's hand, he decided to return back to household life. Because of dissatisfaction, he began to loose weight and started neglecting his duties. When asked by others, he expressed his desire to return back to homely life. When the Buddha in Jetavana knew about it, he summoned disgruntled Anupubba and told him that it would suffice for him to do a single deed if he found too many rules confusing. When Anupubba wondered what that was, the Buddha told him to guard his mind, and said, "If you control your mind, there is nothing more to control. The mind is very difficult to see, very delicate and subtle. It moves and lands wherever it pleases. The wise should guard his mind, for a well guarded mind brings happiness." After the sermon, Anupubba was able to attain arhatship.¹

One evening while **Ānanda** was sitting by himself in Jetavana, he pondered, "The scent of garlands, roots and flowers spread only along with the wind and not against it. Is there any scent that could spread to anywhere?" He approached the Buddha for solution. The Buddha said, "A good man, living anywhere, is known everywhere because of his good deeds. The aroma of flowers can not go against wind, nor the smell of sandalwood, nor the fragrance of rhododendrons, nor the scent of jasmine; only the reputation of good people can go against wind. The reputation of virtuous

1 **Ukkhathita-bhikkhu Vatthu**, Dhammapada (3.3, vs. 36). It should have occurred after a month of rules had been formulated for the Order.

It is said that Anupubba, while living as a house holder, asked the monks who used to visit his house for alms what should he be doing to be liberated from ills of life. The monks instructed him to divide his wealth in three parts; one for his business, one for his family, and one for charity. He did that. Then he asked what should he be doing next. He was told to take refuge in the Triple Gems and observe the Five Precepts. Later he was told to observe the Ten Precepts. Finally he was advised to enter the Order to get liberated. Anupubba, so called because he engaged himself in a series of good works, thus entered the Order.

ones is wafted abroad in all directions. The incense of virtue surpasses all other odors."²

There lived in Sāvatti a brahmin who had great faith in the Buddha and the Order. Everyday, he invited monks to his house for food. He was so faithful towards monks that he addressed every monk as an 'arhat'. Monks, who were embarrassed with his such addressing, did not visit his house again. The brahmin, feeling unhappy, went to Jetavana and complained about monks not coming to his house. The Buddha summoned the monks for inquiry. The Buddha then asked them whether they felt any false pride on being addressed as 'arhat'. The monks answered in negative. To them the Buddha said, "If you do not feel any pride when being addressed as arhats you do not breaking any rule of discipline. The fact is that the brahmin addressed you so because he was extremely devoted to arhats. You should strive hard to achieve actual arhatship. Strive and clean the stream of craving. Abandon sense desires. Perceive the destruction of conditional subjects. Be an arhat."³

A young therā, one day after his meal, went in search of some drinking water. At one place, he was offered water by a beautiful girl. The girl fell in love with the therā and tried to entice him. She even gave him indirect hint to be her husband. The therā was invited to her house again and again. The therā also found himself more and more attracted towards the girl. He gradually became dissatisfied with his monkhood. He got thinner and thinner as the days passed by. Finally he was taken to the Buddha. The Buddha told him that the girl he had felt in love with had betrayed and killed him in one of his previous births when he was born as a skillful archer named **Culla-Dhanuggaha**.⁴ The Buddha also told him different stories to tell that even Bodhisattas and were distracted by women.⁵ The Buddha then added, In a man who is disturbed by sensuous thoughts, whose passions are strong, who keeps seeing objects as being pleasant, craving grows more and more. Indeed he makes his bondage stronger."⁶ The monk attained *sotāpanna* level.⁷

One day when the Buddha was touring through Kosala with a big group of monks, he came across a big fire. Sitting underneath a nearby tree, the Buddha discoursed, "Bhikkhus ! Is it better to embrace and lie down with a raging flame or to embrace

- 2 **Gandhajāta Sutta**, Tika Nipāta, Ang.Nik.: **Ānanda-therā-pañhā Vatthu**, Dhammapada (4.9, vs. 54-55). TND. In Dhammapada, the three scents that Ānanda categorized were those of wood, flower and root.
- 3 **Pasāda-bahula-brāhmaṇa Vatthu**, Dhammapada (26.1, vs. 383). TND.
- 4 **Culla-Dhanuggaha Jātaka** (No. 374).
- 5 **Mudulakkhana Jātaka** (No. 66); **Saṅkappa Jātaka** (No. 251); **Ummadanti Jātaka** (No. 527); **Kusa Jātaka** (No. 531). Though not specifically mentioned, the therā seemed to be same, i.e. Culla-dhanuggaha.
- 6 **Culla-Dhanuggaha Pañdita Vatthu**, Dhammapada (24.7, vs. 349-350). TND.
- 7 Dhammapada (24.5).

and lie down with woman ?" "With a woman," replied monks. The Buddha sermonized, "It is better to embrace raging flames for evil-minded people in guise of monks. Likewise, it is better for such evil-minded monks to get tightened up by a strong person than to accept honor from good people. It is better for them to get their chest cut with an axe than to accept homage from good people. It is better for such monks to get wrapped by red hot iron plates than to accept robes donated by good people. It is better for them to swallow red hot iron balls than to accept alms from good people. It is better for them to sit on red hot iron plates than to accept seats offered by good people. It is better for such people to get fried on red hot iron pans than to utilize the places donated by good people." Listening to the sermon sixty monks became arhats, other 60 vomited, and still other sixty monks left the Order.⁸

One day, king Pasenadi visited the Buddha and told him his view that there were more greedy, luxurious and evil people in the world compared to good ones. The Buddha affirmed his view but added that the future of such people would not be good one.⁹

As many monks had reverted to house hold life after listening to the sermon given by the Buddha by showing raging flames,¹⁰ the Buddha decided to give another preaching to counteract that. In Jetavana, the Buddha addressed to the monks, "If a bhikkhu is indulged in thought of good will even just for a duration of a finger snap, he is truly to be called a bhikkhu."¹¹ The Buddha added, "The mind is pure by nature, but is defiled by taints from outside. Those who realize it can cleanse it. If a bhikkhu cultivates friendshipness (*metta*) even for a duration of a finger snap, he is a follower of mine."¹²

Udāyī (Lāludāyī) therā masturbated deliberately, and then afterwards asked other monks what should he be doing for confession. The Buddha in Jetavana told that such a monk should confess in front of the Order about his deed for six days; and if one tries to hide a masturbation, he should be given *parivāsa* punishment according to the number of days he had hidden.¹³ The Buddha also declared other minor rules regarding deliberate masturbation.¹³

8 **Aggikkhandopama Sutta**, Sattaka Nipāta, Ang.Nik., TND.

This sutta should be studied in conjunction with Aparācchasaṅghāta Vagga (see vassa 25).

9 **Appaka Sutta**, Sam.Nik(3.1.6).

10 See Aggikkhandopama Sutta, Sattaka Nipāta, Ang.Nik. (see vassa 25).

11 **Aparācchasaṅghāta Vagga**, Ekaka Nipāta, Ang.Nik.

This is probably what DPPN had described as **Cūlaccharasaṅghāta Sutta**. The sutta was preached after a few days from Aggikkhandopama Sutta.

12 **Accharasaṅghāta Vagga**, Ekaka Nipāta, Ang.Nik. TND.

This is probably what DPPN had described as **Pabbhassara Sutta**.

13 Vin. (3.1). TND. These rules were proclaimed after *parivāsa* punishment had been made. Lāludāyī had been addressed as Udāyī in the source.

One day, king Pasenadi visited the Buddha in Jetavana and asked what should he be doing with a minister of his who had entered his harem. When asked by the Buddha whether the king liked the minister and the woman concerned, the king replied that both were trustworthy and helpful. The Buddha told the king to let them go, and told a past story as an example.¹⁴

The Buddha in Jetavana was visited by **Vacchagotta** paribbājaka and reported about the philosophical riddles prevailing at that time - 1) is the world eternal; 2) is the world not eternal; 3) does the world have end; 4) does the world have no end; 5) are mind and body one; 6) are mind and body different; 7) does Tathāgata remain after death; 8) does Tathāgata become extinct after death; 9) does Tathāgata remain as well as become extinct after death; and 10) does Tathāgata neither remain nor become extinct after death?¹⁵ Vacchagotta asked as to what were the views of the Buddha regarding those philosophical riddles. The Buddha accepted none of those views, and told him about the danger and futility on theorizing about those riddles. As a simile, the Buddha said, "A blazing fire is visible. But once extinguished, none can say where it has disappeared." Vacchagotta declared himself as the follower of the Buddha.¹⁶ The paribbājaka then asked the Buddha as to why were such useless philosophical riddles preferred by some people. The Buddha explained him that it was because of the lack of knowledge and understanding about the five aggregates of elements, namely, matter (*rūpa*), feeling (*vedanā*), knowing (*saññā*), impression (*saṅkhāra*) and consciousness (*vijjāna*).¹⁷ Then Vacchagotta said that he had gone to **Moggallāna** therā earlier to ask the same questions, and he got same answers.¹⁸ Vacchagotta was surprised to have the same answer from the Buddha as well as his followers,¹⁹ including that of **Sabhiya-Kaccāna** therā.²⁰

14 **Pabbatūpathera Jātaka** (No. 195). TND.

15 These ten philosophical riddles are often called 'Ten Unanswered Riddles or ten *avyākṛita* of the Buddha and is considered important to prove that the Buddha was more practical than philosophical.

16 **Aggivacchagotta Sutta**, Maj.Nik. (2.3.2). This is the time when Vacchagotta became a follower of the Buddha.

17 **Aññāna Sutta**, Sam.Nik. (32.1-32.5); **Adassana Sutta**, Sam.Nik. (32.6-32.10); **Anobhisamaya Sutta**, Sam.Nik. (32.11-32.15); **Ananubodha Sutta**, Sam.Nik. (32.16-32.20); **Appativedha Sutta**, Sam.Nik. (32.21-32.25); **Asallakkhana Sutta**, Sam.Nik. (32.26-32.30); **Anupallakkhana Sutta**, Sam.Nik. (32.31-32.35); **Apaccupekkhana Sutta**, Sam.Nik. (32.36-32.40); **Asamepekkhana Sutta**, Sam.Nik. (32.41-32.45); **Apaccupekkhana Sutta**, Sam.Nik. (32.46-32.50); **Apaccakādhakamma Sutta**, Sam.Nik. (32.51); **Apaccupekkhana Sutta**, Sam.Nik. (32.52-32.55).

18 **Moggallāna Sutta**, Sam.Nik. (42.7). Also called **Āyatana Sutta**. TND. PND. Evidently the conversion of Vacchagotta with Moggallāna took place prior to the conversation of the former with the Buddha.

19 **Vaccha Sutta**, Sam.Nik. (42.8). Also called **Bandha Sutta**.

The 25th vassa of the Buddha was completed in Jetavana.

After the vassa, the Buddha made his preparations for his journey towards **Dakkhināgiri**. Anāthapiṇḍika, Visākhā, king Pasenadi and many others wished the Buddha to stay in Sāvattī longer. But they could not stop the Buddha. A slave woman of Anāthapiṇḍika, named **Puññā**, saw her master in distress and offered herself. To make the Buddha stay back given if she was to be set free from slavery. Anāthapiṇḍika accepted. Puññā went to the Buddha and requested him to stay back at Sāvattī for longer. Knowing that the slave-girl would be freed if he stayed back, the Buddha postponed his journey. The people of Sāvattī expressed their gratitude to Puññā. Anāthapiṇḍika set her free. She later joined the Order. The Buddha then

This sutta perhaps is the summary of all the suttas mentioned above, except for Moggallāna Sutta which states that Vacchagotta visited Moggallāna first, then the Buddha. Vaccha Sutta states that Vacchagotta visited the Buddha first and then Moggallāna. What seems logical is that Vacchagotta visited Sabhiya-Kaccāria (Sabhiya Sutta), then Moggallāna (Moggallāna Sutta), and finally the Buddha (Aggivaḥchagotta Sutta, Vaccha Sutta, and others). After that, he became a follower of the Buddha.

The source says, in Vaccha Sutta, that Vacchagotta went to Moggallāna thera after his conversation with the Buddha about the ten unanswered riddles and asked the same questions to him again just to get the same answers. Then Vacchagotta expressed his wonder about the exactly same answers by the Buddha and his followers.

If we take the visit of Vacchagotta to Moggallāna, as given in Vaccha Sutta, granted, then we might have to think that Moggallāna Sutta mentioned above did not occur at all, since visit of Vacchagotta to Moggallāna twice to ask same questions to get same answers seems illogical. On the other hand, if Moggallāna Sutta was a true event, then the event of the visit of Vacchagotta to Moggallāna to ask the same questions again after conversation with the Buddha in Vaccha Sutta would be suspicious. In total, Vacchagotta probably did not have two conversations with Moggallāna about the ten unanswered riddles. What seems probable is that during the visit of Vacchagotta to Moggallāna as mentioned in Vaccha Sutta, Vacchagotta just reported about the reply of the Buddha, and he did not ask the same questions to Moggallāna again (since those had already been asked in Moggallāna Sutta), but expressed his amazement in the similarity in the answers.

Since all of the suttas mentioned above regarding Vacchagotta's questions about the ten unanswered riddles are very similar in nature, the author has preferred to aggregate those in the same event as it seems illogical thing that Vacchagotta had asked the Buddha same question again and again.

20 Sabhiya Sutta, Sam.Nik. (42.11).

Vacchagotta, in **Giṇḍakabasatha of Nālaka**, had met **Sabhiya-Kaccāna** thera, a paribbājaka who had entered the Order three years back, and asked the same ten questions. The thera had informed him that the Buddha had kept those ten riddles unanswered.

Sabhiya-Kaccāna thera, an ex-paribbājaka, perhaps was different from Sabhiya paribbājaka who also joined the Order after the discussion with the Buddha in Sabhiya Sutta. The former is of Kaccāna gotta, the latter was, according to legend, was an orphan. No other record of Sabhiya-Kaccāna thera is found in Pāli canon.

This sutta differs from other related suttas of ten unanswered riddles in that it gives lack of five levels of meditation as the cause for holding view about those riddles rather than the five aggregates of elements.

summoned **Sāriputta** and **Moggallāna**, and told them to have their journey towards **Dakkhināgiri** where he himself wanted to visit.²¹

The Buddha in Jetavana was visited by 501 monks who had gone to the forest for vassa earlier in order to meditate after getting permission from the Buddha. **Padhāna-Tissa**, the eldest among them, used to tell other monks to be ever mindful and diligent in their meditation practice, he himself being lazy and undutiful. The other monks could hardly sleep during vassa, they being propelled to practice meditation all the time, whereas **Padhāna-Tissa** himself would lie down and go to sleep. Due to lack of sleep, the younger monks could not concentrate. One day, in their investigation, they had found that **Padhāna-Tissa** only exhorted others but was himself sleeping most of his time. And thus, by the end of the vassa, none could achieve anything. They had come to the Buddha to report about the happening. The Buddha told them that **Padhāna-Tissa** had wrongly led them in the past life as well.²² The Buddha added, "One who wants to teach others should first teach himself and conduct properly. To tame others is indeed difficult."²³

A *thera* of Kosambī, named **Tissa** *thera*, was offered with robes and ghee by a lay-disciple after his vassa was completed in Kosambī. On being expressed by the *thera* that he did not have even a novice to carry those offerings, the lay-disciple made his seven years old son a *sāmañera*. The boy became an *arhat* as soon as his head was saved. After two weeks, the *thera* left for **Sāvattthi** to visit the Buddha, accompanied by the *sāmañera*. They had to spend a night at a village on the way. Unable to prepare his own sleeping place, the *sāmañera* had to sleep with the *thera* in the same room. The *thera* fell asleep, but the *sāmañera* spent the night sitting beside the bed of

21 Maj.Nik. Atthakathā (BKM, II, pg. 169). The Buddha had just finished his vassa in **Sāvattthi**. There seems to be lot of confusion regarding **Puññā**, a name quite common for slave girls at that time. Veteran commentator **Buddhaghosa** has identified this **Puññā** with another slave woman of **Anāthapiṇḍika** with the same name who was set free after converting brahmin, which perhaps is wrong. Furthermore, he had attributed verses of another **Puññā** *therī* of **Sāvattthi** (see vassa-10) to **Puññā** mentioned here, which again perhaps is a mistake because the former had entered the Order after listening to **Pajjapati Gotamī** *therī*. The author thinks that the three **Puññās** were different characters.

22 **Dhammapada** (12.3). The **Jātaka** story was about a cock, who was apparently **Padhāna-Tissa** in his previous birth, which used to alarm at wrong times. Name of the story is not given.

23 **Padhāna-Tissa-thera Vatthu**, **Dhammapada** (12.3. vs. 159). The event befell after the vassa of the Buddha in **Sāvattthi**.

Padhāna-Tissa is also called **Padhānaka-Tissa**. Dr. **Malatasekera** seems to have identified this person with **Kutumbiya-Tissa** of **Varaṇa Jātaka** which is wrong since not only the present story of the two but also the past stories are also different.

It is said that, at the end of the sermon, all 500 monks became *arhats*. The confusion seems to be because of the story of **Padhānakammika-Tissa** in **Dhammapada** (20.5) who is the same person known as **Kutumbiya-Tissa** in **Varaṇa Jātaka**, and who also is related with similar kind of happening.

It is not quite clear whether **Padhāna-Tissa** attained *arhatship* or not.

the *thera* because he knew that it is not allowed for a *sāmañera* to sleep with a monk, and that the *thera* would be committing *sahaseyya* offense if slept with the novice in the same room. Early morning, to wake up the novice, the *thera* picked up a palm-leave fan from nearby. Accidentally, the handle of the fan hit the eye of the *sāmañera* and damaged it. The *sāmañera* covered his eye with one hand and went to carry on his morning duty. When the *sāmañera* offered tooth brush to the *thera* with one hand, only then the *thera* noticed that the *sāmañera* had lost his eye. The *thera* realized that he had unknowingly injured truly noble person. He made an apology to the *sāmañera*, but the latter did not blame him for his act. When they arrived at Jetavana, the *thera* told the entire story to the Buddha and praised the *sāmañera* as being the most noble person he had ever met. The Buddha said, "An arhat does not get angry with anyone. He is calm in his mind, speech and deed. Knowing the truth of nature, he is free from moral defilements and is unperturbed by ups and downs of life." Tissa became an arhat.²⁴

Dabba Malla Putta *thera* was the distributor of food tickets (*salāka*) to the monks at that time. With those food tickets, With the lottery of the food-tickets, **Lāḷudāyī** *thera* was not lucky enough to get the best food all the time. He complained that Dabba was doing favoritism. Finally, one day fed up with his unnecessary complains, the monks asked him to be the distributor of food-tickets himself. He did that so badly that great confusion ensued. One day, in Jetavana, the Buddha heard about the dispute during the distribution of food tickets and asked **Ānanda** to find out the reason. Knowing the story the Buddha said that Lāḷudāyī had deprived others of profit in the past life too, and told the past story.²⁵

In **Velukanta**, a city of Avanti, was living a lady named **Velukantaki Nandamātā**, who was an *anūgāmi* and a pious follower of the Buddha. When she heard that **Sāriputta** and **Moggallāna** were arriving at Velukanta in their course of journey to Dakkhināgiri²⁶. Delighted with the news, she made all necessary preparations and invited the Order in her house. After the meal, Sāriputta and Moggallāna expressed their amazement about her virtues. Nandamātā then told them about several of her

24 **Kosambivāsi-thera-sāmañera Vatthu**, Dhammapada (7.7, vs. 96). The case took place after the vassa of the Buddha in Sāvathī. The rule of sleeping with a *sāmañera* had already been declared by this time.

25 **Taṇḍulanāli Jātaka** (No. 5). The event was of the time when Dabba had grown up and probably after Ānanda had become a personal attendant of the Buddha.

26 They were sent there by the Buddha, according to Ang.Nik. Atthakathā (see the vent of Puññā the slave woman, vassa 25). Nandamātā Sutta, Sattaka Nipāta, Ang.Nik., explains how Nandamātā was informed about the arrival of the chief disciples. Once she rose at dawn and sang the verses of the Dhamma (**Pārāyana Sutta**, Sutta Nipāta). She was heard by the god **Vessavana** who was flying to visit the Buddha. The god stopped at her window to praise her and revealed his identity. He then announced that Sāriputta and Moggallāna were visiting Velukanta next day. When asked by the dev whether she needed any assistance, Nandamātā asked him to carry harvest home from her fields. He obeyed her, and filled her 1250 silos with cereals that never exhausted. From there, Vessavana went to the Buddha and reported about the incident.

virtues. Her only son **Nanda** was killed by king's men right before her eyes, and her husband dies in front of her,²⁷ but she experienced no remorse. She never neglected precepts. She could enter into different stages of meditation at her will and she had cast of all of the five lower fetters. The monks praised her. Sāriputta preached to her.²⁸

Meanwhile in Jetavana, the Buddha praised about the offerings given to Sāriputta, Moggallāna and the Order by Velukantaki Nandamātā in Velukanta. The Buddha told the monks that the offerings of Nandamātā was complete in six ways. "The donor is good at heart before offering, while offering, and after offering; the receiver is either free from or trying to get freed from lust, hatred and delusion. The merit obtained by such a gift is indefinite," added the Buddha.²⁹

Naṇḍa there was an inhabitant of **Veluntaka** of Avanti, and was commonly named **Kumāputta**, the name of his mother being **Kumā**. He entered the Order after listening to Sāriputta.³⁰

In Sāvattī, to a large gathering of monks, the Buddha declared, "Do not get attached with fame. A person should wish her only daughter to be like **Khujjuttarā** and **Velukaṇṭhaki Nandamātā**. They are ideal female lay-disciples. If the daughter becomes a bhikkhuṇī, she should be like **Khemā** therī and **Uppalavaṇṇā** therī, the ideal bhikkhuṇīs."³¹

Dhamma.Digital

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- 27 It is said that her husband was reborn as a yakkha. He used to visit Nandamātā.
- 28 **Nandamātā Sutta**, Sattaka Nipāta, Ang.Nik. The happening occurred after the event of Puñña the slave woman (see vassa 25). Since Nandamātā had been reported to recite Parayana Sutta of Sutta Nipāta, it must have taken place after the sixteen followers of Bāveri to the Buddha (see vassa 23).
Nandamātā, the mother of Nanda, was praised by the Buddha and has been mentioned as the chief woman lay-disciple of the Buddha in Dhammapada. However, there seems certain confusion regarding name, since in Etadagga Vagga, Ekaka Nipāta, Ang.Nik., we find **Uttara Nandamātā** as the chief woman lay-disciple.
- 29 **Dāna Sutta**, Chakka Nipāta, Ang.Nik. Evidently it occurred simultaneous with Nandamātā Sutta mentioned above. The Buddha was reported to have seen the offerings made by Nandamātā in Velukanta with his divine eyes.
- 30 Theragāthā (Kumāputta, No. 36). Since he was an inhabitant of Velukanda and entered the Order after listening to Sāriputta preached, he might have done so while Sāriputta visited Velukanta of Avanti. Since the only occasion we find Sāriputta visiting the place is during the event of Velukantaki Nandamātā, it seems logical to think that Nanda Kumāputta joined the Order at the same time. Note that he was not a son of Nandamātā, though the latter had a son with same name : Kumāputta : Son of Kumā.
- 31 **Ekadhiṭṭhā Sutta**, Chakka Nipāta, Ang.Nik. TND. It should have occurred after all the four named persons had become quite reputed as the followers of the Buddha.

Once a merchant of Sāvatti went to Jetavana to listen to the Buddha with some offerings. Meanwhile his deaf mother-in-law visited his house and asked her daughter if they were happy. She told her mother that her husband was very good compared to a monk. The deaf old woman heard only the word 'monk' and started shouting that her son-in-law had become a monk. The news spread like a wildfire. On his way home, the merchant was told by a friend that his relatives were weeping thinking that he had entered the Order. Considering that such auspicious words should not be tripled with, he went to the Buddha and actually entered the Order. He soon attained arhatship. To the monks talking about him, the Buddha told a past story of a wise man who did likewise.³²

Dakkhināgiri

The Buddha went to Dakkhināgiri.

In Dakkhināgiri, the Buddha was invited by a villager to rest in his garden. He offered meal to the Buddha. The monks accompanying the Buddha noticed that a certain plot in the garden was barren while the rest of the garden was green. The villager told them that it was because of a foolish boy who watered the plants in the barren part after uprooting those from the ground, and hence all herbs and shrubs in that part wilted. The monks reported that to the Buddha who told them that the boy had done similar foolish act in a past life as well.³³

Rajagaha

From Dakkhināgiri, the Buddha went to Rajagaha.

Some of the monks had been reported of going out for journey without informing their teachers and preceptors. The Buddha, knowing that, declared that the monks should inform their respective leaders before going out for journey. The Buddha also declared that the monks should respect those members of the Order who knew about *pātimokkha*, and should not spend a vassa in a place where there was nobody knowing *pātimokkha*.³⁴

Asurindaka Bhāradvāja, the third of the Bhāradvāja brothers, went to Kalandaka Nivāpa of Veluvana and abused the Buddha to his hearts content. The Buddha kept silent till the brahmin got tired. After the brahmin announced that he had given up, the Buddha preached, "Fools think that they can win by abusing. But in reality, a

32 **Kalyānadhama Jātaka** (No. 171). TND. PND.

33 **Pabbatūpaithara Jātaka** (No. 195). TND.

34 **Mahāvagga**, Vin. (2.4.1-2.4.2). The event had been placed here following the sequence in the source. It is more likely that different rules mentioned in the paragraph were declared at different times.

silent wise becomes victorious. Wise do not reply to angry people, and only fools regard such action as foolish. "Listening to the sermon, Asurindaka Bhāradvāja got converted. He joined the Order and obtained arhatship."³⁵

During an *uposatha* day, the Buddha summoned all monks. He was reported that one of the monks could not appear as he was sick. The Buddha declared that an ill-monk could send his message and he would be entitled to cast his vote as well. The Buddha explained about the ways to send messages in such situations.

When it was reported that some of the monks had been disrobed by his relatives during *uposatha* day, the Buddha declared that the relatives should be requested to postpone the act at least for *uposatha* in such circumstances. Further, under similar other unfavorable situations, like capturing a monk who used to be a thief before by soldiers, the Buddha announced that the captures should be asked to delay their act against the monk at least for *uposatha*.³⁶

Soṇa, the householder of Rajagaha, visited the Buddha in Kalandaka Nivāpa of Veluvana. The Buddha told him that some of the recluses and brahmins did not realize the truth about the Five Aggregates, namely form, feeling, identification, impression and consciousness. The Buddha continued, "Every subject of the world is impermanent and hence should not be considered as 'I' or 'mine'. One who sees this truth, realizes the goal of life."³⁷ The Buddha further preached, "Any recluse of brahmin who does not realize the truth about the Five Aggregates is not a true recluse or a brahmin."³⁸

Bhāradvāja, a brahmin of Rajagaha, one day, heard the Buddha preaching in Veluvana. He entered the Order. He did not know that his own son, **Kaṇhadinna**, whom he had sent to Takkaṣasīlā for studying, had also joined the Order after meeting Sāriputta on his way back to Rajagaha. Bhāradvāja then attained arhatship in no time. Like wise Kaṇhadinna also gained arhatship, after which he declared, "I have served the wise people and have eliminated the desire of rebirth."³⁹

35 **Asurinda Sutta**, Sam.Nik. (7.1.3). Asurindaka became a follower after his elder brother, Akkosa Bhāradvāja, was converted by the Buddha.

36 **Mahāvagga**, Vin. (2.4.3). The event had been placed here following the event sequence in the source. Various rules cited in the event could well have occurred at different occasions.

37 **Soṇa Sutta**, **Paṭhama**, Sam.Nik. (21.1.5.7). TND.

38 **Soṇa Sutta**, **Dutṭiya**, Sam.Nik. (21.1.5.8). Because this sutta and the former one have common subject matter, and both had occurred at the same place, the author had included both the suttas in one event.

39 **Theragāthā (Kaṇhadinna**, No. 150, vs. 179-180); **Theragāthā (Bhāradvāja**, No. 149). TND.

Gaggārā lake (Campā)

From Rajagaha, the Buddha went to Campā, and stayed at Gaggārā lake.

Another day, a group of people went to Sāriputta and reported that it had been long for them that they had listened from the Buddha. Sāriputta asked them to gather on *uposatha* day. On that day, at the bank of Gaggārā lake, people gathered to listen to the Buddha. There in the assembly, Sāriputta asked the Buddha why same offerings had good rewards at one case and not as good in another. The Buddha explained various reasons describing why people give offerings. He explained that the offerings given for material gains were less fruitful.⁴⁰

One day, the Buddha saw a monk being accused for his offenses by his colleagues, but he was reviling them in return. The Buddha asked other monks to expel that thera from the Order so that he could not spoil other monks in the community. The Buddha said, "A land-owner when sees an infected corn plant, uproots that and throws away lest the other plants should be affected. Likewise, when an evil minded monk is identified in the Order, he should be expelled out."⁴¹

Meantime, in Vāsavagāma⁴² village of Kāsi country was living a dutiful thera by the name of Kassapagotta.⁴³ He was in habit of showing extreme hospitality to the monks visiting the village. A group of monks were visiting the village at that time and were enjoying his hospitality. Those monks, finding that the hospitality of Kassapagotta had made their life easier, decided to stay there permanently. After some time, realizing that the monks had overstayed their welcome, Kassapagotta started neglecting about hospitality. The monks then blamed Kassapagotta for his negligence. Kassapagotta however did not acknowledge the offense, but rather went to Campā to relate the matter to the Buddha. At the bank of Gaggārā lake, after listening to the story of Kassapagotta, the Buddha declared that he had committed no offense and he should go and stay in the same village. Kassapagotta did the same.⁴⁴

One day, Vaṅḡisa thera witnessed a great assembly around the Buddha in Gaggārā lake. The assembly consisted of 500 monks, 700 lay-men, 700 lay-women and thousands of others, all listening attentively. The poetic heart of Vaṅḡisa could not keep silent by the scene. With permission from the Buddha, he sang, "Like a moon

40 **Dāna Mahāphala Sutta**, Sattaka Nipāta, Ang.Nik. Evidently it was not the first visit of the Buddha at Campā. Further, the event indicates that it had not been long that the Buddha had arrived at Campā.

41 **Karaṇḍaveva Sutta**, Althaka Nipāta, Ang.Nik. TNO.

42 **Bāsabhaḡama** : Bāsabha village.

43 **Kassapagotta**, A brahmin belonging to Kassapa clan.

44 **Mahāvagga**, Vin. (9.1.1). TND.

brightening in a clear sky, the world is made brightened and pleasant by the presence of the Buddha."⁴⁵

A few days later, the monks who had wrongly blamed **Kassapa**putta therā in Vāsabhagāma of Kāsi, came to Campā after knowing that the Buddha had declared Kassapagotta as innocent. The Buddha chided them for blaming a dutiful monk. The monks begged apology for their act. The Buddha pardoned them and said, "It is good in the Order if somebody realizes his offense and get refrained from the same in future."⁴⁶

Sāvatti

From Campā, the Buddha went to Sāvatti.

Some of the followers of **Chabbaggiya** monks were criticized by lay-people for riding in vehicles occupied by other males and females. Knowing this, the Buddha banned the use of vehicles by the monks.⁴⁷

A devoted woman lay-disciple of Sāvatti, named **Saddhā**, wanted to offer something to the monks that was practically unavailable for them. She decided to offer sexual intercourse. She enticed a monk and succeeded at least to make him massage her inner thigh. After that the monk became doubtful whether he had committed any *parājikā* offense or not. The Buddha took his action only as a *sāṅghādisesa* offense.⁴⁸

A particular monk coming to visit the Buddha in Sāvatti got ill on the way. When he was offered a life by some lay-people, he did not accept the offer since the Buddha had banned the usage of vehicles for monks. Later, when the Buddha knew about it, he allowed sick monks to use vehicles and made some other minor rules relating to the same.⁴⁹

When the Buddha was reported that some of the followers of **Chabbaggiya** monks had been using fancy and luxurious beds, the Buddha banned the monks to sleep on such beds.⁵⁰ Listening to the new rules, Chabbaggiya started using skin of wild

45 **Gaggara Sutta**, Sam.Nik (8.11); Theragāthā (**Veṅṅisa**, No. 264, vs. 1256). TND.

46 **Mahāvagga**, Vin. (91.1).

47 **Mahāvagga**, Vin. (5.2.1). TND. The place of the event was Sāvatti, if the sequence in the source is followed.

48 **Pārājikā Pāli**, Vin. (BKM, II, pg. 188). The rules of *Pārājikā* and *sāṅghādisesa* had been formulated by this time.

49 **Mahāvagga**, Vin. (5.2.2-5.2.3). The event has definitely taken place after the monks were banned to use vehicles. (see vassa 25).

50 **Mahāvagga**, Vin. (5.2.4). TND. This probably was the first time banning sleeping on luxurious beds. Place was Sāvatti if the source sequence is followed.

animals as mats to sit and to sleep. The Buddha then banned the use of wild animal skin as well.⁵¹ Then Chabbaggiya started wearing skin of cattle.

A cruel monk, one day, were for an alms-food to a lay-disciple who was also equally cruel. The monk noticed a lovable calf with beautiful skin in that house. He asked the disciple to provide him with the skin of that calf. The disciple slaughtered the baby cattle, torn away her skin and offered to the monk. The monk went back to the vihāra hiding the skin under his robe. He was followed by the mother cow of the calf all the way because of her love to her child. When other monks asked him as to why the cow was following him, he expressed his innocence. But the blood stained robe was noticed by the monks, and he had to confessed about the truth. He was taken to the Buddha. The Buddha chided him, and banned usage of every sort of animal skin. He also told monks not to impel anybody for violence.⁵²

Naṇḍa Kumāputta thera came to meet the Buddha. He obtained a formula for meditation from the Buddha; and practicing the same, attained arhatship. Then he sang, "To listen to the Dhamma is good. To follow the Buddha is good."⁵³

A monk in Jetavana fell weak after taking some purgatives. Their attendants tried their best to obtain some soup of meat, failed. **Sāriputta**, who was going out for alms-around, saw them coming back empty handed. The thera took them with him for alms. To their surprise, they receive lots of meat food and soups. This matter became a topic of talk of some monks in Jetavana. The Buddha, hearing the talk, said that a nicely speaking person had been able to get the best meat food in the past life as well.⁵⁴

The twenty-sixth vassa of the Buddha started in Jetavana, Sāvatti.

51 Mahāvagga, Vin. (5.2.5). TND. The event happened clearly after banning of luxurious beds. The place was Sāvatti if the sequence in the source is followed.

52 Mahāvagga, Vin. (5.2.6). The event occurred after banning of skin of wild animals. The place was Sāvatti if the sequence in the source is followed.

53 Theragāthā (Kumāputta, No. 36, vs. 36). TND.

54 **Mamsa Sutta** (No. 315). TND.

Vassa Twenty-six (Sāvatti)

Sāvatti

Some of the newly ordained monks used to neglect about minor disciplines. One of such monks, when entered inside an empty room after opening the door, a snake fell on his shoulder. Out of frighten, he yelled. Other monks came there immediately to help him out. Later in Jetavana, the Buddha declared that the newly ordained monks should follow even minor disciplinary rules. The rules of entering into a room, washing of hands, drinking water, cleaning shoes, respecting elders, and cleaning vihāra were announced for such monks.¹

For the host monk, the Buddha told how should they behave with other monks visiting their vihāra as guests.² For the monks staying at villages, the Buddha told that they should ensure that the utensils inside the vihāra were safely kept before leaving the vihāra.³

One day in an assembly of the monks, the Buddha said, "Bhikkhus ! The brahmins these days are not behaving in the manner they should have behaved. These days they sleep even with non-brahmin women; they sleep with unmatured girls; they bargain for girls; they accumulate wealth; and they reserve excess food. They are worse than dogs who at least do not observe five misbehaviors."⁴

Moliya Phagguna therā, called Moliya because of the hair knot he used to have before joining the Order, was too much in favor of the nuns. The Buddha in Jetavana was reported about his visiting the society of nuns and loosing his temper when criticized therefor. The Buddha summoned him and said, "Do not cultivate mental defilements. Do not get angered merely because somebody is saying something against nuns. I did not preach, just advised, that monks should live on a single meal a day. Advising was enough. Bhikkhus ! Get rid of evils." The Buddha told a past story of a house lady named **Videhikā** of Sāvatti who had a reputation of gentleness. To examine whether she was actually gentle or not, her maid slave **Kālī** neglected her

- 1 Cullavagga, Vin. (8.1.1). Shoes had already been allowed for monk by this time.
- 2 Cullavagga, Vin. (8.1.2). According to the source, these rules were proclaimed after declaration of minor rules for newly ordained monks.
- 3 Cullavagga, Vin. (8.1.3). According to the source, these rules were proclaimed after declaration of rules for host monks.
- 4 **Sunaka Sutta**, Pañcaka Nipāta, Ang.Nik. Also called **Soṇa Sutta**.

duties thrice thus making Videhikā angry from heart. Out of rage, Videhikā hit Kālī's head, caused bleeding, and thus revealing her internal behavior. "Likewise, Bhikkhus," said the Buddha, "one should not pretend to be gentle only for the sake of food, cloth, shelter or medicine. No matter in what manner you talk, you should not cultivate enmity in your mind. Like it is impossible for a person to dig out the whole earth, or to give shape to the sky, or to lit entire Ganges, or to stiffen fur of a cat, because those are infinite. You too should be infinite in cultivating friendliness towards others. You should not give way to anger even though you are sawn by robbers with a saw."⁵

One of the lay-disciples of Sāvathī became so happy by listening to the preachings of the Buddha in Jetavana that he invited the Buddha and 500 monks to his house for food for seven days. On the last day, he donated precious pair of shoes to the Buddha and each of the monks. Praising his offerings, the Buddha said that even in the past, people have gained a lot by donating shoes.⁶

A pregnant therī was brought to Jetavana. She was originally from Rajagaha who had entered the Order after being pregnant. There was a controversy whether she become pregnant after she had entered the Order or before that. In a big assembly, also participated by honorables people like king Pasenadi, Anāthapiṇḍika, Culla-Anāthapiṇḍika and Visākhā, the Buddha asked Upāli therā to settle the case of the pregnant therī in public. Upāli asked Visākhā and other housewives of Sāvathī to investigate the matter. Visākhā took the woman behind a curtain, examined her and reported that the woman was already pregnant when she became a therī. Upāli declared her innocent.⁷

5 **Kakcūpama Sutta**, Maj.Nik. (1.3.1). Evidently it occurred after the concept of one meal a day had been formulated by the Buddha.

This sutta is mentioned in Mahā-hatthipadopama Sutta (see vassa-26).

6 **Saṅkha Jātaka** (No. 442). The monks had been allowed to wear shoes by this time.

7 **Dhammapada**(14.2); **Nigrodhamiga Jātaka** (No 12); **Theragāthā** (Kumāra Kassapa-mātā, No. 161). The pregnant woman was later came to be known as **Kumāra Kassapa-mātā**, since she gave birth to Kumāra Kassapa therā. Since Kumāra Kassapa has also been declared as a full monk at the age of nineteen in presence of the Buddha, the event should have happened at least twenty years before the passing away of the Buddha.

It is said that the therī was a daughter of a rich couple of Rajagaha. She wanted to join the Order right from the beginning but could not succeed until she got married to a suitable husband. She was able to make her husband happy and was able to get permission to enter the Order on a festival day after explaining him as to why she did not want to decorate her body which she considered a 'house of filth'. She did not know that she was pregnant at that time.

It is also said that she was first admitted to Devadatta's Order in Rajagaha. After a few days later, the pregnancy became visible externally. Thinking that she had become pregnant as a nun, she was expelled out by Devadatta. She even realized that she had entered the wrong Order, whereas she actually wanted to enter the Order of the Buddha. Hence she went to Sāvathī to the Buddha where her pregnancy was examined.

One day, when some novices were having their alms-food, followers of **Chabbaggiya** came and boasted that they were wiser. They started to throw things away leaving the eating place a mess. When the Buddha in Jetavana was told about it, the Buddha stated, "One is not a wise man just because he talks too much. He is wise who is peaceful, free from enmity, who does not harm others."⁸

Certain therā, during his alms-around, entered a house and, mistaking a room for a gate, went inside and found a woman lying naked. Realizing his blunder, the therā came out of the room. Coincidentally, the husband of the woman entered into the scene at the same time and concluded that the therā had seduced his wife. He grabbed the therā and started beating. Listening to the shouting of the therā, the woman woke up. She intervened and convinced her husband about the innocence of the monk. When the Buddha was made known about the incident, the Buddha made several rules to be followed by monks while going out for alms-around - that they should not hurry; they should stay at a reasonable distance from the donor; they should not look at the face of the donor; and so on.⁹

One day, the Buddha addressed to the monks, "There are three beliefs held by those of other sects, namely, that whatever is happening is because of the past action, whatever is happening is a creation of the God, whatever is happening is without cause and condition. I tell those with holding the first belief that according to them, all evils are caused by the past action, and that there is no scope for improvement. To those who believe that everything is controlled by the God, I tell them that according to them all evils are created by the God, and that there is no scope for improvement. To those who held the view that everything happens without any reason, I tell them that according to them that all reasons are happening without any reason, and that there is no scope for improvement. What I preach is about the nature and about the Four Noble Truths."¹⁰

Once the Buddha preached, "The debt of parents is not easy to be paid back. No matter how you respect them or no matter how much wealth you provide them, their

But the story about her entering into Devadatta's Order first seems more exaggeration, since Devadatta's Order had not been formulated by this time. On top of that, if she was discovered as pregnant during her stay at Devadatta's Order, it is difficult to imagine how she was admitted into the Order of the Buddha.

Probably she then entered the nunnery in Rajagaha, her pregnancy was revealed in a few days, and was brought to Sāvatti to be examined by the Buddha. Devadatta, perhaps, was not involved anywhere in this dilemma.

8 **Chabbaggiya Vatthu**, Dhammapāda (14.2, vs. 258). TND.

9 Cullavagga, Vin. (8.3.1). TND. Looking at the nature of rules, these do not seem to have made very late. These rules might have been declared at different occasions.

10 **Tithāyatan Sutta**, Tika Nipāta, Ang.Nik. TND.

debt will not be settled. The only way to repay their debt back is to show the right path to them if they are following the wrong ones."

A brahmin then visited the Buddha and asked what ideology the Buddha adhered to. The Buddha said that he is inactivist in the sense that he advises people not to commit evil deeds; and he is an activist in the sense that he tells people to perform good deeds." Amazed with the answer, the brahmin considered the Buddha as his teacher.¹¹

One of the miserest of Sāvathī, **Adinnapubbaka** brahmin, one who had never given anything to anybody, had a sixteen years old son named **Matthakuṇḍalī**, named such because his father himself had made rough golden earrings for him in order to save making charge. The boy was suffering from cramps, but Adinnapubbaka, to save money, on medicines, used to prepare the drugs himself. When the disease became worst, he brought some physicians who denied to attend the boy knowing that he could no longer be cured. Adinnapubbaka, thinking that visiting physicians and other people might see his wealth, brought the dying boy out of the house and laid in his court.

One day while on his alms-around, the Buddha came near to the boy. The boy saw the Buddha, and deep devotion arose in his mind, but was unable to do anything. He died after a while.

Adinnapubbaka fell into deep grieve finding his beloved son death. He lamented for days and days. A few days later, the Buddha visited his house and preached to him, "All beings that are born, must die. You must ever be mindful of the fact that life ends in death. Do not be so distressed or so sulken. Affection begets sorrow and fear. One who is free from affection can get rid of death." To explain that at his last moment, Matthakuṇḍalī died after cultivating devotion to the Buddha, he said, "Mind is the fore-runner. All mental phenomena are mind-made. If one acts or speaks with a pure mind, happiness follows him like a shadow that never leaves him."¹²

11 **Samcitta Vegga**, Ekaka Nipāṭe, Ang.Nik. PND. TND. The two events mentioned in the text might have occurred in different times.

12 **Udāna** (2.7); **Matthakuṇḍalī Vatthu**, Dhammapada (1.2, vs. 2); **Aññātarakutumbika Vatthu**, Dhammapada (16.2, vs. 212);

Matthakuṇḍalī, Jātaka (No. 449). TND.

The author has combined the four stories of different sources (probably they occurred at times as different events) into one not only because they all were related with a lamenting father of the death of his only son, but also because the Jātaka story was same as Dhammapada. Matthakuṇḍalī character links Dhammapada with Jātaka.

Dhammapada (16.2) explains the story of Matthakuṇḍalī as follows :

Various spiritual leaders and philosophers of Sāvatti were engaged in unnecessary views. Some stuck with the view that everything was in control of the God, others were presenting their logic defying the roles of the God. They were busy proving their views about the beginning and the end of the world, the relationship of body and mind, the fate of life after death and so on. Some monks witnessed one of such debates, and went to report the Buddha in Jetavana. The Buddha said, "It is foolishness to quarrel for useless topics. Such people are blind. None of them have seen the truth. Long ago, there used to be a king in Sāvatti who gathered a group of people who were blind from birth and they were asked to describe an elephant by touching the latter. Each described the elephant as a part he had touched - that an elephant was like a big water pot, a big plate, a plough, a silo, a stem, a broom, and so on. Similarly, Bhikkhus, those spiritual are like blind people trying to prove their views which are useless. There are many schools of thoughts who quarrel among themselves like this. They die without gaining the true knowledge. Those who are attached with their own baseless view only will never get rid of sufferings."¹³ The Buddha added, "Do not regard the views of others as inferior or superior. Do not get indulged into philosophical speculations which lead nowhere and promote disputes."¹⁴

The Buddha visited Matthakuṇḍali so that the boy could die in peace. The Buddha revealed his presence to the dying boy with face turned on opposite side with radiation. The boy was reborn as a deva. It is also said that the father while lamenting on the death of his son in the cemetery met the child, who was in fact his own son, then a deva in disguise, who was also weeping demanding for the moon and the sun as wheels in his vehicle. The father then realized that his weeping for a death son was fruitless compared to the child demanding for visible celestial bodies. The boy revealed his identity and showed his ex-father the right way. Adinnapubbaka thus became a follower of the Buddha, and then only he invited the Buddha for the meal. It is also said that the Buddha made his death son appear as a deva to show him that anybody dying with a good state of mind would have good future, and then the Buddha sermonized the preachings.

The event of Matthakuṇḍali probably did not occur at all, because in Matthakuṇḍali Jātaka, we find the event of asking for moon and sun as wheels of a chariot is being told as a past story (Jātaka) indicating that the story of Matthakuṇḍali given in Dhammapada was probably as exaggeration and misunderstanding. Perhaps the original form of the event is the one described in Udāna (2.7) in a simple manner. According to it, the lamenting father, after the loss of his son, went to the Buddha, and the Buddha preached to him. Dhammapada (16.2) modified it a little bit and said that the Buddha himself went to the house of the lamenting father. Jātaka account took the same event and added the story of Matthakuṇḍali as a past story. This was further elaborated by Dhammapada (1.2) and made the event of Jātaka as if it had happened at the time of the Buddha; and also added that both the father and the son attained arhatship at the end of the sermon.

13 Udāna (6.4-6.5). TND.

14 Paramatthaka Sutta, Sutta Nipāta (4.5); Udāna (6.4).

Sutta Nipāta Atthakathā explains that the sermon was preached when Pasenadi, the king of Sāvatti, tested the views of blind people about an elephant after knowing about the divergence of views held by various teachers of Sāvatti. Perhaps this is wrong, and the commentator seems to have mistaken the story told by the Buddha in Udāna (6.4) about the king of Sāvatti as a 'real event that occurred in the Buddha's time.

One day, to the assembly of monks in Jetavana, the Buddha said that there were four kinds of food (*āhāra*) that maintain beings in rebirth cycle again and again - edible food, faculty, volition and consciousness. Then Moliya-Phagguna thera asked the Buddha who ate those food. The Buddha rejected the question as being wrongly put, and that he should have asked what were the results of those food. The Buddha then explained the Law of Causation.¹⁵

In Sāvatti, there were two ministers of king Pasenadi who were in habit of quarreling wherever they met. Not even the king and their relatives could reconcile them. Their quarreling was famous in Sāvatti. One day, intending to reconcile them, the Buddha went to the house of the first one. The Buddha was warmly welcomed. Inside a room, the Buddha preached him about friendshipness (*mettā*) and the officer attained *sotāpanna* level. Taking him along, the Buddha went to the house of the next minister who also welcomed him cordially. To him the Buddha said, "One who preaches goodwill to wards all beings (*mettā*) gain eleven advantages - 1) he sleeps well; 2) wakes up well; 3) does not have nightmares; 4) is loved by others; 5) is appreciated by inhumans; 6) is protected by gods; 7) is not wounded by fire or weapons; 8) becomes mindful easily; 9) will have a cheerful appearance; 10) will die consciously; and 11) either attains arhatship or reaches heaven."¹⁶ The second officer also attained *sotāpanna* fruition. The two officers confessed each other and became friends. They even took the meal together in front of the Buddha. In the evening when the monks were surprising about the reconciliation of the two officers, the Buddha appeared and told them that he had done so with them in their previous lives as well and related those past stories.¹⁷ Then the Buddha told the monks about the eleven advantages gained by cultivating goodwill towards others and added a story to justify that wise people had achieved better future by cultivating goodwill.¹⁸

Hatthaka, a Shakyana thera, was in habit of challenging scholars of other sects for debates. When he suffered defeat, he would resort to falsehood and evasion, or would ask his opponent to meet him somewhere else and then go there before appointed time and give it out that his opponent had avoided him. When the matter was reported to the Buddha in Jetavana, the Buddha summoned Hatthaka and said, "Why do you behave in this way?" A man does not become a real recluse (*samañña*) merely by shaving his head. How can one who lacks morality, who tells lie and who

15 **Phagguna Sutta**, Sam.Nik. (12.2.2). Moliya-Phagguna had not left the Order by that time. *Āhāra Sutta*, Sam.Nik. (12.2.1) is the same preaching, but Moliya-Phagguna is not mentioned there.

16 **Mettā Sutta**, Ekādasa Nipāta, Ang.Nik. TND. It is said to have been told to the monks. Probably the sermon was repeated to the monks later. *Uruga Jātaka* (No. 154) claims that it was told to the quarrelers of Sāvatti.

17 **Uruga Jātaka** (No. 154); *Nakula Jātaka* (No. 165). TND.

18 **Araka Jātaka** (No. 169). TND.

is full of covetousness and greed be a real recluse. A real recluse is the one who has subdued all evils."¹⁹

One day in Jetavana, the Buddha addressed the monks, "Bhikkhus ! A good speech is the one that is spoken well, righteously, affectionately and truthfully. Such speech is praised by all, loved by all." Vaṅgisa then stood up and asked the Buddha to permit him to say something. With the Buddha's permission, Vaṅgisa praised the Buddha and rendered the Buddha's sermon in verses.²⁰

A few days later, when the Buddha was staying at Jetavana, Sāriputta addressed an assembly of monks explaining that all good deeds and good mental states are within the Four Noble Truths, just as footprints of all creatures can fit within that of a big elephant.²¹

The two members of Chabbaggiya monks, Paṇḍu and Lohitaka, used to stay near Jetavana.²² They used to raise issues that had already been declared as being settled, and persuaded other monks not to give up their stand in discussions and disputes. Thus resulted quarrels and strifes. Knowing their behavior, the Buddha summoned Paṇḍu and Lohitaka and told them that their act was foolish and compared their act with that of a fool of a past life who did not know what was good for him.²³

The brahmin who was in charge of examining swords brought to sell to the king Pasenadi was corrupted. He used to judge about a sword by smelling it - telling it a good one if he had received any bribe, otherwise rejecting it. One day, an angry supplier, whose good swords had been rejected in lack of bribe by the brahmin, brought a sharp sword for testing with some pepper on it. The brahmin when smelled it, sneezed and cut off his nose. Later, when monks were talking about the event, the Buddha entered and told them the story of the past when same brahmin had lost his nose in similar manner.²⁴

The twenty-sixth vassa of the Buddha was completed in Jetavana.

A group of three monks were returning to Jetavana after spending their vassa in a nearby village. One of them was an arhat, the two others being his aged father and

19 **Hatthaka Vatthu**, Dhammapada (19.6, vs. 264-265). TND.

20 **Subhāṣita Sutta**, Sam.Nik. (8.5); **Subhāṣita Sutta**, Sutta Nipāta (3.3); **Theragāthā (Vaṅgisa)**, No. 264, vs. 1231-1234). TND. Vaṅgisa had become a therā by this time.

21 **Mahā-Hattipadopama Sutta**, Maj.Nik. (1.3.8). This event is evidently of later origin than Kakacupama Sutta (see vassa 26) which is mentioned in this sutta.

22 Out of rest four leaders, Meltaya and Bhumajja were staying at Rajagaha, and Assaj and Punabasu at Kīṭāgiri.

23 **Satapatta Jātaka** (No. 279). TND.

24 **Aṣṭakkhana Jātaka** (No. 126). TND.

his younger brother who were made to join the Order by him after the expiry of his mother. When they were quite close to Jetavana, the arhat therā hurried up so that he can clean the vihāra in advance. The aged therā was too slow, and hence was commented upon again and again to speed up by his younger son, then a *sāmañera*. Annoyed with the comment, the aged therā used to go back and restart walking again. Them being late, the arhat therā had to come to look for them. He took them into the vihāra in peace. They could not meet the Buddha that day being very late. Next day, they went to pay respect to the Buddha and told him the reason for their inability to visit the Buddha earlier. The Buddha said that the elder monks should have patience with the young ones and that the old therā had caused similar hindrance to the arhat therā in the past life too.²⁵

Upananda therā, who had just finished his vassa in Sāvatti, went from village to village because he knew that it was time for the monks to gather together and to divide the robes that were offered to the Order. He went to each village and collected his share. He came back to Sāvatti with lot of robes and boasted in front of other monks how he was successful in gathering all those robes. Knowing this, the Buddha sent for him and rebuked him. The Buddha also passed a rule that a monk should not get his share of robes from a place where he had not spent his vassa.²⁶

One morning, **Ānanda** therā went for alms-around in Sāvatti followed by **Vañḡisa** therā. **Vañḡisa** could not control his mind for some reason. He confessed to **Ānanda** that he was distracted. **Ānanda** told him, "Cultivate proper senses. Do not allow distraction to occur in your mind. Realize the true nature of your body. Cast away pride."²⁷

With great labor, **Vañḡisa** therā achieved arhatship. He exclaimed, "I had been wandering from place to place before entering the Order. I met the Buddha, listened to him. Now I have attained the goal of life."²⁸ Some of the monks reported the Buddha in Jetavana that **Vañḡisa** was falsely claiming about his attainment. The Buddha said, "**Vañḡisa** really knows death and rebirth of beings. Him I call a real brahmin, who knows the death and rebirth of beings in every detail, who is detached,

25 **Kassapa-Mandiya Jātaka** (No. 312). It was after the vassa of the Buddha in Sāvatti.

26 **Mahāvagga**, Vin. (8.6.2). It was after the vassa of the Buddha in Sāvatti.

27 **Ānanda Sutta**, Sam.Nik. (8.4); **Theragāthā (Vañḡisa)**, No. 264, vs. 1226-1230). **Ānanda** was living at Jetavana during the event.
Vañḡisa had not become arhat so far.

28 **Vañḡisa Sutta**, Sam.Nik. (8.12); **Theragāthā (Vañḡisa)**, No. 264, vs. 1257-1266). The Buddha was at Jetavana at this time.

As to how **Vañḡisa** had attained arhatship is not explained in these sources.

who follows good practice, whose destination is unknown, who has eradicated moral intoxicants and who is an arhat.²⁹

Addhakāsi was a prostitute of Rajagaha charging a thousand for anybody wishing to spend a night with her. She was born in a rich family of Benares. She had entered the Bhikkhuñī Order after listening to the Buddha. Wishing to obtain higher ordination from the Buddha, she went to Sāvatti where the Buddha was staying. Some of the crooks, who did not like her becoming a bhikkhuñī, waited on her way to stop her. Knowing that, Addhakāsi sent some messenger to Sāvatti. The Buddha, on this connection, declared that higher ordination could be given through a messenger as well, but the messenger should not be a bhikkhu or a *sāmañera* or a fool. Thus Addhakāsi became a full bhikkhuñī through a messenger.³⁰ She soon attained arhatship and exclaimed with joy, "I was worth the revenue of Benares. Now I am no longer in that bond. I am free from birth and death."³¹

One day, the Buddha arrived at the bank of **Sundarikā** river and took a seat underneath a tree, his head covered with his robe. **Sundarika Bhāradvāja** brahmin had just finished the fire ritual at the same bank. He looked around to see if there was any one to whom he could give what was left over from oblations. Seeing the Buddha, he approached him with the oblation and a water pitcher, thinking that the Buddha was a brahmin. The Buddha uncovered his head. Sundarika saw the shaven head of the Buddha. He was about to return back, but, realizing that some brahmins too were shaven headed, he questioned the Buddha what his caste was. The Buddha said, "Ask manner, not caste. Like a fire can be caused by a piece of wood, wise people of inferior caste too can live a virtuous life. One who wishes good results from fire-sermon should develop unattachment towards the world." Listening to the sermon, Sundarika declared that his fire-sermon had become successful and offered oblation to the Buddha. But the Buddha rejected it saying that he did not accept presents in return of preaching sermons. He advised the brahmin to throw oblation into water, where there were no creatures. The brahmin did that. The Buddha again said, "Do not believe that you have purified yourself merely by burning wood. Light up your wisdom." Sundarika Bhāradvāja declared himself as the follower of the Buddha.³²

29 **Vaṅgisa-thera Vetthu**, Dhammapada (26.37, vs. 419420). The story explaining how Vaṅgisa attained arhatship is quite different in Dhammapada (see vassa 12). In the story it is said that Vaṅgisa attained arhatship immediately after entering the Order. But this is not the case, as have been discussed in vassa 12.

30 Cullavagga, Vin. (10.5.9). TND.

31 Therīgāthā (**Addhakāsi**, No. 22, vs. 25-26). TND.

32 **Sundarika Sutta**, Sam.Nik. (7.1.9), **Sundarika-Bhāradvāja Sutta**, Sutta Nipāta (3.4). TND. It is said that Sundarika was asked to throw away the oblation into water because no beings could digest the food that had once been offered to the Buddha. Furthermore in Sam.Nik., it is said that the water hissed and crackled when oblation was thrown into it. Alarmed, with his hair on end, Sundarika worshipped the Buddha who preached to him, Sam.Nik. continues.

Pilinda-Vaccha there was suffering from a headache. When reported about that, the Buddha declared that the monks could use oil on head if required.³³ Later on demand of the monks, the Buddha allowed them to use naval vapors. Finding that the followers of **Chabbaggiya** were using various luxurious naval vapors, the Buddha amended the rule and made it more restrictive.³⁴

Sappadāsa³⁵ there had not been able to develop any concentration even after 25 years of his monkhood. Taking own-self as a useless person, but feeling that it would be improper for him to return back to his household life, he decided to commit suicide. One morning, he had a good opportunity to give away his life - he saw some monks carrying a snake in a basket. Those monks had caught a snake, and were going out of Jetavana carrying the snake in a covered basket to be thrown away. Sappadāsa hurled towards them and volunteered himself for throwing the snake out of Jetavana. He took the snake, came out of Jetavana, and arriving in a lonely place, opened the lid of the basket. He tempted the snake to bite him, but in vain. He even put his hand inside the mouth of the snake, but the snake refused to bite. Finally he let the snake go thinking that the snake was non-poisonous. When he returned to Jetavana, he explained his fruitless attempts of killing himself through snake bite to other monks. To his amazement, his colleagues declared that the snake was a cobra, and that they had seen its hood and heard its hissing.³⁶

One day, a brahmin visited the Buddha and asked, "Is there any quality that brings success in this world and in the next?" The Buddha replied, "Earnestness

The brahmin was coined Sundarika because he had habit of offering oblation at the bank of Sundarika river.

Both the sources maintain that Sundarika entered the Order and attained arhatship after meeting the Buddha. But we find Sundarika Bhāradvāja in **Vattha Sutta**, Maj.Nik. (see vassa 27) where he was still a layman. If the two persons were one and the same, as granted by many scholars, we would have to assume that Sundarika did not enter the Order in the event mentioned here, but rather became a follower only. In that case, this event should have happened first because it seems to be his first meeting with the Buddha. The author has considered them as same. On the other hand, it could also be that the two persons were different, and they both acquired same name as they used to bathe and worship at the bank of rivers.

One interesting point to note in this event is a hint that the Buddha had a clean shaven head, whereas traditional believe (based on Jātaka Nidāna Kathā) is that the Buddha had two inches long hair on his head!

- 33 Mahāvagga, Vin. (6.1.12). TND. Place probably was Sāvatti if sequence of the events in the source is followed.
- 34 Mahāvagga, Vin. (6.1.13). Probably these rules were made after the rule that was declared because of Pilinda-Vaccha's headache, if the source is to be followed.
- 35 Please refer to vassa 1. His actual name is not given anywhere. He was called Sappadāsa, one with a serpent as a slave, after the incident given here.
- 36 Dhammapada (8.11); Theragāthā (Sappadāsa, No. 215). Dhammapada states that the incident had happened in Jetavana. Theragāthā verses show that Sappadāsa tried to commit suicide after 25 years of his ordination. See vassa 26.

(*appamāda*) is that quality. Just as the footprints of all animals fit inside that of an elephant's footprint, similar is earnestness compared with other qualities."³⁷

The pregnant therī, who was declared innocent in the public, gave birth to a beautiful son. One day when king **Pasenadi** was visiting the bhikkhuñī vihāra, he heard the crying of the child. The king took the boy with him and reared him up in the palace. The boy was named **Kumāra-Kassapa**.³⁸

Sudatta, also called **Sudanta** or **Vasūla**, who was an inhabitant of Velukanda of Avanti, and was a close friend of **Nanda Kumāputta**, visited the Buddha when he heard that his intimate friend Nanda Kumāputta had joined the Order. The Buddha preached him, and he entered the Order. He went to dwell in a hill with Nanda Kumāputta therā for meditation, but were disturbed by visitor monks. He told himself, "What is the use of wandering without mental concentration. I should concentrate." He then put forth extra effort and became an arhat.³⁹

Sakulā, a lay-woman who had become a devotee by listening to the Buddha in Jetavana,⁴⁰ had entered the Order, leaving her children and property, after listening to an arhat. She had achieved arhatship and had obtained divine vision. Mentally satisfied, she sang, "I entered the Order listening to a monk. I am peaceful now. I have obtained the eternal piece of nibbāna."⁴¹

Muttā was a daughter of a poor brahmin of Kosala named **Oghātaka**. She was given in marriage to a hunched-backed brahmin. Unwilling to life with him, she asked his permission to renounce the world. Thus she entered the Order. As a therī, she could not concentrate herself because of her attraction towards external pleasures. Finally she got self control and achieved arhatship. Then she exclaimed, "I am free now. I am free from mortar, grinder and hunched -backed husband."⁴²

Sonā therī, who had entered the Order after being rejected by her ten sons and daughters, was feeling very embarrassed by the comments made by her colleague

37 **Appamāda Sutta**, Chakka Nipāta, Ang.Nik. (pg. 73). TND. The place probably was Jetavana according to the sequence of events in the source.

38 Please refer to vassa 26 for preceding story.

39 Theragāthā (**Kumāputta Sahāyaka**, No. 37, vs. 37). Sudatta is said to have entered the Order after listening to the Buddha and after knowing that his friend Nanda was enjoying the life of a therā. As we do not find the Buddha visiting **Velukanda** of Avanti, it might well have happened in another place, most probably in Sāvattihī where the Buddha was staying for a longer period of time. The event should have occurred after Nandamāā was visited by Sāriputta (see note on Nanda Kumāputta, vassa 25).

40 See vassa 2.

41 Therīgāthā (**Sakulā**, No. 44, vs. 94-101). TND. PND.

42 Therīgāthā (**Muttā**, No. 11, vs. li). TND. PND.

nuns that she entered the Order in old age and that she had not been able to attain any fruitfulness. She had been trying her best to prove that the view developed against her was wrong.⁴³

One day, Sonā was ordered by other bhikkhūṇīs to boil some water while they were away to listen some discourses. The energetic therī attained arhatship while she saw preparing to boil water. When other nuns returned back, they asked for hot water. With her miraculous power, Sonā boiled water and served them. Astonished, the nuns approached the Buddha in Jetavana who was familiar with the energy of Sonā. The Buddha declared, "Better that a hundred years of lazy life is to live one day energetically. One day of perceiving the Dhamma is better than a century without perception."⁴⁴

- 43 The household life of Sonā is very much comparable to that of **Dhanapati** brahmin (see: Sonā was a daughter of a clansman of Sāvatti. She had ten daughters and sons after marriage. She was leading a prosperous life until her husband entered the Order without consenting her. But Sonā was energetic enough to look after the wealth and her children. When requested several times by her children to distribute her wealth among themselves, she did do that without keeping anything for herself. She herself started to live with the eldest son. Soon afterwards she was rejected by her daughter-in-law commenting that how could she depend only upon her eldest son while she had equidistributed her wealth to all her children. Sonā went to live with another children of hers only to get embarrassed with similar comment. Finding that all of her children, one after another, had ceased to show any respect towards her, she entered the Order in her old age thinking that she should follow the path of her husband. She spent her life as a therī in a very energetic way. Not only was she energetic, she also was extremely disciplinary and was respectful to her elders. Her dedication towards her duty not only had aroused enviousness in her colleague passed comments on her saying that the old aged therī was dumb, but also caused comments to be passed occasionally by her sons and daughters that she had not been able to teach the Dhamma properly even after becoming a bhikkhūṇī. She was so energetic that she used to concentrate upon the discourses of the Buddha at her leisure time, even when leaning on a pillar of the vihāra.
- 44 **Bahuputtikā-therī Vatthu**, Dhammapada (8.14, vs. 115); Therī Apadāna Pāli; Therīgāthā (Sonā, No. 45); *Etadagga Vagga*, *Ekaka Nipāta*, Ang.Nik. TND.

The first sentence of the sermon delivered by the Buddha is from Apadāna Pāli, next one is from Dhammapada (8.14). The author is of the opinion that the first one is the original sermon, while the second one is the distorted version of the same. The story of Sonā presented here is an amalgamation of different sources. The deviations are discussed below.

Dhammapada called the therī as **Bahuputtikā** (mother of many children), and the original name Sonā is not mentioned. But since not only the events resemble with those given in other sources, but also the fact that Ang.Nik. Athakathā has called her Bahuputtikā Sonā therī in the beginning and **Viriyaavallī Sonā** then (vigilant Sonā therī) later proves that the therī mentioned in Dhammapada was the same woman mentioned by the name of Sonā in Therīgāthā. Dhammapada claims that she had seven sons and seven daughters, contrary to the statement made by Therīgāthā and Apadāna where she had been attributed with ten children without discriminating sons and daughters.

Dhammapada believes a rather unbelieving story about the attainment of arhatship by Sonā. It says that she was living energetically. The Buddha saw her with his divine eyes and, by sending a ray of glory, told her to keep on her energy saying that it was better to live one day by perceiving the Dhammapada rather than by living a hundred years in ignorance. But perhaps it was misinterpretation of the sermon given by the Buddha to the same therī later on, as mentioned in Apadāna, that it was better to live one day energetically than to live hundred years of lazy life. It

Enjoying her life as an arhat, Sonā therī used to hymn, "I had ten children. Later I joined the Order after listening to a bhikkhuī. Now I have attained the goal of life."⁴⁵ She was later declared by the Buddha as the foremost among bhikkhuīs for capacity of efforts.⁴⁶

Sappadāsa therā, who had been trying to commit suicide,⁴⁷ got another opportunity to fulfill his desire. A barber was visiting Jetavana at that time and was busy saving heads of monks. Sappadāsa picked up one of the extra razors of the barber and went inside a room, sat on a bed and put the razor on his throat. At the last moment, he reviewed his life as a monk. And surprisingly, he found his life completely blameless and his morality practice perfect. Filled with joy, he developed insight and became an arhat. When he appeared in front of other monks, he declared that he was no longer suitable to carry a weapon, and that he had cut off all moral defilements with the knife of insight knowledge. The monks did not believe that a person could attain arhatship within a time as short as putting a knife on the throat to cut the wind pipe. They approached the Buddha. The Buddha said, "It is possible. A bhikkhu can attain arhatship even before his raised foot touches the ground, if he is energetic. Though one should live a hundred years of idle and inactive life, yet better, indeed, is a single day's life of one who makes an intense effort." Sappadāsa therā used to utter the strange way of his becoming arhat in verses.⁴⁸

should be noted that this sermon was also preached for Sappadāsa therā (see vassa 26). Furthermore, Apadāna maintains that the sermon of the Buddha was preached when Sonā had attained arhatship and her colleagues, astonished by her miraculous power of making the water inside a pot to boil, went to the Buddha exhibiting their wonderment. On the other hand in Dhammapada, she was said to have been preached by the Buddha before her colleague nuns returned back that helped her to attain arhatship. Perhaps, Apadāna is more realistic, and that Sonā got arhatship with her energy while her colleagues were away, and the Buddha told the sermon afterwards when her colleagues went to express their amazement over the miraculous power of Sonā.

45 Therīgāthā (Sona, No. 45, vs. 102-1 06). TND.

46 Eladagga Vagga, Ekaka Nipāta, Ang.Nik.

47 See vassa 26.

48 Therīgāthā (Sappadāsa, No. 215, vs. 405-410); Sappadāsa-therā Vattu, Dhammapada (8.11 vs. 112).

Dhammapada maintains that the incident had occurred in Jetavana. It is in Therīgāthā which states that the event occurred after twenty-five years of Sappadāsa as a therā. Though Dhammapada and DPPN (II, pg. 1030) state that Sappadāsa tried to cut his wind pipe under a tree outside Jetavana, the Therīgāthā verse clearly says that the therā tried that on a bed. DPPN, probably following Therīgāthā Atthakathā, has stated that Sappadāsa was working as a barber to the vihāra. Contrary to Dhammapada that says he actually took the razor of the barber who used to visit Jetavana. In this respect, Dhammapada is more believable since if Sappadāsa had access to a razor all the time, he would have tried to commit suicide with a razor long before. According to Dhammapada, the monks had also expressed their astonishment to the Buddha about the event of Sappadāsa when he tried to commit suicide to making a venomous snake to bite him, but the serpent refused to bite the therā (see vassa 26 for the event). To this the Buddha told them a past life of Sappadāsa when the snake was his slave. This was the reason, the therā was named Sappadāsa. His original name is unknown.

A newly ordained monk used to stay at lay-disciples houses for too long. When other monks pointed about his wrong habit, the young monk answered that he could not understand why only he was blamed, when there were many other senior monks acting same way. When reported, the Buddha told them a story about elephants who dwelt by a great lake in a forest. They ate upon lotus-stalks of a pond after cleaning those. By consuming those stalks they had had gained strength and beauty. Some baby elephants tried to follow elders, pulled out dirty and muddy lotus-stalks and consumed those without cleaning. They grew sick. Some even died. Then the Buddha added, "Similarly elder monks overstay at lay disciple's places. They preach to them. They are well respected. They are free from greed. But same could not be said true for newly ordained monks. Hence, Bhikkhus, do not be greedy for food."⁴⁹ The Buddha further told them a story about a cat who stood on a garbage heap of a house drain waiting for a mouse living inside to come out. As soon as the mouse came out, the cat pounced on her and ate her. But the mouse gnawed the entrails of the cat, causing the cat to die. The Buddha added, "Such will be the fate of monks who live among house-holders with unstrained senses. Hence, Bhikkhus, when you go for alms, restrain your body, speech and mind."⁵⁰

In Sāvatti was a *sāmañera* who was ill-treated by the elder therā who had ordained him. Fed up with the treat from his teacher, he decided to leave the Order once and for all. He had already retreated back to his house hold life several times before, but every time he had been successfully persuaded by the elder to join the Order again. But because there had no change in the behavior in the elder monk, the *sāmañera* left the Order for the last time. Even the elder could not persuade him to rejoin the Order that time. The Buddha in Jetavana overheard some monks talking about the same event and commenting that the *sāmañera* was not bad at all, it was the elder who should be blamed. The Buddha admitted that the *sāmañera* was very good in his heart, not only in that birth but also in previous births. The Buddha told them a story of a previous birth.⁵¹

Rajagaha

From Sāvatti, the Buddha went to Rajagaha.

While staying at Kalandaka Nivāpa of Veluvana in Rajagaha, the Buddha was visited by Mahā-Kassapa therā who was famed for his love for loneliness. The Buddha asked him to preach to other monks. Mahā-Kassapa replied that the monks those

49 **Nāga Sutta**, Sam.Nik. (19.9). TND. Place of event is Sāvatti.

50 **Bilāra Sutta**, Sam.Nik. (19.10). TND. Place of event is Sāvatti. Since this story was told for the same reason as was that of Nāga Sutta, and in the same place, the author has assumed that the two sermons of the Buddha were delivered at the same time.

51 **Sārika Jātaka** (No. 249). The event was not of the earlier period, because the *sāmañera* had exited and reentered the Order several times in the past.

days were not obedient and were undisciplinatory. The Buddha affirmed his view and told him that the monks in the past were not as greedy; they lived in forests, they lived on alms, they wore rags, they were satisfied, they were energetic; and so on. They were well honored. "Since the opposite is true for the monks these days," said the Buddha, "it is a fact that monks have graded down.⁵² But the Buddha reiterated that Mahā-Kassapa should preach to monks. Mahā-Kassapa replied by saying that the monks those days were not suitable for giving sermons because they lacked faith, shame, fear, energy and wisdom; and such people were destined to be retarded.⁵³ The Buddha acclaimed his view, but still maintained that he should preach to monks. Finally, Mahā-Kassapa said that the monks days were so undisciplinatory and disobedient that he himself had witnessed two monks competing between themselves as to who could speak the most. The Buddha fetched those two monks, namely **Bhañḍa**, a colleague of **Ānanda**, and **Abhiñjika**, a fellow dweller of **Anuruddha**. The Buddha rebuked Bhañḍa and Abhiñjika. They realized their mistakes, confessed in front of the Buddha and promised not to iterate such mistakes. They were pardoned.⁵⁴

Once the Buddha was staying at Ambavana of Jivaka the physician. **Culla-Panthaka** therā had so far not been able to progress even a step further in his life as a monk. He could not even memorize one single verses which was given to him four months back by his elder brother **Mahā-Panthaka** therā. Disappointed with the stupidity of his younger brother, Mahā-Panthaka asked Culla-Panthaka to leave the Order. Culla-Panthaka was very reluctant to leave the Order since he was very fond of the Buddha's teachings. He was standing at the gate of Ambavana, much grieved because he was rejected by the Order. Fortunately, the Buddha saw him and took him inside. The Buddha handed over a piece of clean cloth to him and ordered, "Sit with your face to the East, and keep on uttering '*rajo haranam*' ('taking on impurity') while wiping your face with the cloth." Culla-Panthaka followed as he was instructed, and did it with full heart. After some time, he noticed that the clean cloth had become dirty. He certainly realized impermanent nature of everything. With further meditation of impermanence, Culla-Panthaka became an arhat.⁵⁵

52 **Ovāla Sutta, Tatiya**, Sam.Nk. (15.8).

53 **Ovāla Sutta, Dutiya**, Sam.Nik. (15.7).

54 **Ovāla Sutta, Pathama**, Sam.Nik. (15.6).

The event should have occurred at a comparatively later time, after many people have entered the Order.

Though the three events are given separately, the author has grouped those in one because not only the characters are same but also the place is same. Furthermore, all three have same base for the event.

55 Theragāthā (Culla-Panthaka, No. 236); Dhammapada (2.3); Culla-Setthi Jātaka (No. 4). The event is also mentioned in Milinda Pañha (4.3.22). The event occurred at least after four months of Culla-Panthaka's ordination. The event described here is abstracted from Theragāthā psalms. Dhammapada and Jātaka also describe same basic story, but insert additional story of Jivaka's

In the evening, while the monks were amazed at the way the Buddha had made an arhat out of a stupid whereas Mahā-Panthaka had failed to do so and had even rejected Culla-Panthaka, the Buddha intervened and told them that Culla-Panthaka was stupid and foolish in his past birth as well. Upon request, the Buddha told them how he had helped him out in the previous birth of his as well.⁵⁶

Culla-Panthaka, who had attained arhatship, one day, sang his bibliography in verse, "I was slow-minded. I was rejected by my brother. The Buddha accepted me, gave me a piece of cloth. I meditated and achieved the goal of life."⁵⁷ He also added, "When evil thoughts attack, they should be driven away with the stick of *satipathāna*."⁵⁸

A few days later in Ambavana of Jivaka, the Buddha found the monks talking about the incident of Culla-Panthaka once again. The Buddha again told them another past story when the stupid Culla-Panthaka was made a prosperous businessman by the discourse given by Bodhisatta. The Buddha added, "A clever

appearance in the scene, which was probably added later. Those sources describe the event as follows

Mahā-Panthaka asked Culla-Panthaka to leave the Order but the latter did not leave at that very moment. One day, *Jivaka Komārabhacca*, the royal physician of Rajagaha, visited Ambavana of his and invited all the monks in the vihāra for the meal next day in his house. Mahā-Panthaka, who was food manager at that time. He reported that there were 500 monks all together, but added that he would like to omit the stupid therā Culla-Panthaka. Deeply hurt by his brothers attitude, Culla-Panthaka decided to leave the Order. Early morning next day when Culla-Panthaka was heading out of Ambavana, he met the Buddha who was actually waiting there knowing the intention of Culla-Panthaka. The Buddha comforted him, took him inside, and gave a clean piece of cloth to wipe out sweat while meditating. Culla-Panthaka realized the truth of impermanence by looking at the dirty cloth. The Buddha, who was at Jivaka's place at that time, sent a ray of glory to Culla-Panthaka and exhorted him of getting rid of impurities of lust and other evils. Culla-Panthaka got the message, meditated hard, and attained arhatship.

The story continues saying that at Jivaka's place, when the time came for Jivaka to offer food, the Buddha covered his bowl and told Jivaka that there were still some monks left in Ambavana. Jivaka immediately sent a messenger who came back and reported that Ambavana was full of one thousand monks, all looking alike. The Buddha, who knew that all of them were magical creation of Culla-Panthaka, sent the messenger back for the second time instructing him to summon the therā by the name of Culla-Panthaka. When the messenger delivered the message, all of the monks responded claiming that they were Culla-Panthaka. Again baffled, he went back to report the Buddha that he had failed. Then the Buddha instructed the messenger to go back and get hold of the therā who first claimed to be Culla-Panthaka. The messenger followed the instruction, and as soon as he held Culla-Panthaka by hand, the illusion disappeared. Thus Culla-Panthaka also joined the Order for food at Jivaka's place. After the meal, as per the instruction of the Buddha, Culla-Panthaka delivered a religious discourse.

56 Dhammapada (2.3). The past story is not found in Jātaka Atthakathā.

57 Theragāthā (Culla-Panthaka, No. 236, vs. 558-567). PND.

58 Milinda Pañha (6.1.3). The exact context as to when and where Culla-Panthaka expressed this comment is not given.

businessman multiplies his wealth like a sparkle blown to a fire by a wise person."⁵⁹

Later in Veluvana, the Buddha praised the attainment achieved by Culla-Panthaka and said, "Through vigilance, mindfulness, discipline and control of senses, let a wise person make himself an island which no flood can overwhelm."⁶⁰

Once while the Buddha was staying at Veluvana, he came to know that some of the monks were surprised to see how an arhat like Mahā-Panthaka could turn his younger brother out of the vihāra. "Can arhats loose temper?" they questioned. To them the Buddha said, "Arhats have no moral defilements. Mahā-Panthaka acted with view of benefiting his brother and not out of any ill will. Him I call a brahmin from whom passion, ill will, pride and detraction have fallen off, like a mustard seed from the tip of an chisel."⁶¹ Culla-Panthaka was later entitled as the chief among monks skilled in creating forms by mind power and in mental 'evolution'.⁶²

The public executioner of Rajagaha, **Tambadāthika**, got retired from his duty after 55 years of his service as an executioner. Feeling free from the duty of chopping human heads, he ordered to prepare milk porridge, went to river for bath, came back home and sat down to consume milk porridge which he had missed for so many years. But as he was about to eat, he saw **Sāriputta** thera outside the gate begging for alms. Tambadāthika said to himself, "Throughout my life, I have been executing thieves. Opportunity had come to me to offer this delicious food to the thera." He invited Sāriputta and entertained him with the porridge. After the meal, Sāriputta gave him sermons on which the ex-executioner could not concentrate upon being haunted by the his cruel doings of the past. Realizing the situation, Sāriputta consoled him saying that he had merely carried out the king's orders. Tambadāthika, then, calmed down and concentrated upon the sermons of the thera. By the end of the sermon, Tambadāthika came very close to the attainment of *sotāpanna* level. When Sāriputta left, Tambadāthika followed him on his way. Unfortunately, on his way back, Tambadāthika was hit to death by a cow.

In the evening, when the monks in Veluvana were discussing about the sad demise of an executioner turned devotee, the Buddha appeared in front of them.

59 **Culla-Setthi Jātaka** (No. 4). Mention is also made in *Dhammapada* (2.3).

60 **Culla-Panthaka Vatthu**, *Dhammapada* (2.3, vs. 25).

61 **Mahā-Panthaka-thera Vatthu**, *Dhammapada* (26.24, vs. 407). The verse was evidently spoken after Culla-Panthaka had become an arhat.

62 **Etadagga Vagga**, *Ekaka Nipāta*, *Ang.Nik.* It is said that he could reproduce illusionary forms as many as thousand ones whereas other skilled monks could create only two or three.

The Buddha told them that Tambadāthika had went to Tusitā heaven after his death. The monks were surprised as to how could an executioner achieve such a fate. To them, the Buddha exhorted, "The length of discourse is not important. Better than a thousand senseless words is a single word of sense if that single word produces peace and calmness."⁶³

A brahmin of Rajagaha, named **Tissa**, well versed in three Vedas, was a teacher of 500 youths. One day, he met the Buddha. Impressed by the magnificence of the Buddha, he joined the Order. Soon he became arhat, but he was still much envied by other monks because of his great fame. Then he said, "Even a respected thera can have a enemies. People should try to be content knowing the difficulties caused by respects and honors."⁶⁴

Kaṇhadinna thera was visiting Rajagaha to meet the Buddha. Coincidentally, he met his father **Bhāradvāja** thera over there. After a talk with his father, he came to know that his father also had attained arhatship as he had himself. Finding his son as a thera and an arhat, Bhāradvāja expressed his joy in verses, "I roar like a lion after defeating all defilements. I am equally happy to see my son free from attachments."⁶⁵

At that time, **Godhika** thera was living at **Kālasilā** in **Isigila** mountain. He was trying his best to achieve the goal of life even though he was suffering from a disease brought about by hard work. Six times he concentrated, but failed, each time because of his sickness. Frustrated, he decided to commit suicide. He did that by cutting his throat. The Buddha living at Kalandaka Nivāpa of Veluvana, was reported by a

63 **Tambadāthika-Coraghāteka Vatthu**, Dhammapada (8.1. vs. 100). TND.

The life of Tambadāthika is given as follows :

By appearance he was cruel looking with colored teeth, lowny skin, and his body covered with scars. He wanted to become a thief, and hence asked a band of thieves for admission which was rejected by the thief leader on account of his cruel appearance. Tambadāthika then flattered a member thief on whose recommendation, he was finally admitted into the band. One day, all of them, 500 in number, were caught and presented before a judge. They were penalized with their heads. But there were none who could dare to chop off 500 heads. Then when the judge asked whether any of the thieves was willing to carry the action in return of his freedom, Tambadāthika volunteered himself and chopped off heads of 499 colleagues of his. In lieu, he was freed. Next day, another group of 500 thieves were caught, and finding that no one was willing to execute them, the judge summoned Tambadāthika again. He did the work for a reward. From there on, he was appointed as a public executioner. He served the post for 55 years until he was too old to chop off heads on one shot. Then he got retired.

It is also said that Sāriputta went to Tambadāthika's house deliberately after raising from his week long compassion meditation.

The cow which killed Tambadāthika is said to be a yakkhani who had killed Pukkusāti, Bahiya Dāruciriya and Suppabuddha.

64 Theragāthā (**Tissa**, No. 137, vs. 153-154). TND.

65 Theragāthā (**Bhāradvāja**, No. 149, vs. 177-178). Both of them had achieved arhatship by this time (see vassa 25).

man.⁶⁶ When the Buddha arrived on the scene, Godhika was dead. But the Buddha declared that Godhika had attained arhatship at the last moment.⁶⁷ The Buddha, later, added, "Māra can not find the path taken by those who are endowed with virtue, who live mindfully, and who have freed themselves from moral defilements through the Right Knowledge."⁶⁸

Soṇa, the householder of Rajagaha, visited the Buddha in Kalandaka Nivāpa of Veluvana and expressed his surprise as to why would some attain nibbāna at the same life and other do not. "Because of their attachment to senses," the Buddha answered.⁶⁹

Sāvathi

The Buddha returned back to Sāvathi from Rajagaha.

A certain householder of Sāvathi visited the Buddha in Jetavana with plenty of offerings to be donated to the Buddha. The Buddha asked him, "I have heard that you are the one to escape from plague. How did you do that?" The householder

66 This man, the source says, was Māra, who did not want Godhika to commit suicide because he knew that the therā would attain arhatship while doing so. Hence he had, in disguise of a man, had gone to persuade the Buddha to stop Godhika.

67 The sources explain that when the Buddha arrived at the spot, the Māra, in the form of a mist, was searching for *vijjāna* (consciousness) of the dead body. Pointing to the mist, the Buddha declared that the *vijjāna* of Godhika would be found nowhere since he had become an arhat.

68 **Godhika Sutta**, Sam.Nik. (4.3.3); **Godhika-therā-parinibbāna Vatthu**, Dhammapada (4.11. vs. 57). As to precisely when Godhika ended his life is not clear, but it could not be of very earlier origin since he had tried to achieve the goal several times.

The saying is from Dhammapada and is not mentioned in Sam.Nik. Both the sources maintain that the Māra had appeared, this time in disguise of a boy, just after the Buddha's declaration about the attainment by Godhika, to ask the Buddha whereabouts of Godhika. Hearing that Godhika had attained arhatship, Māra flew away.

That Godhika was suffering from a disease is mentioned only in Dhammapada. Athakathās explains that Godhika actually reviewed himself after cutting his throat and found that he had obtained arhatship.

It should be mentioned that Godhika therā is attributed with a psalm which had said, "It is such a gladdening surrounding. My mind is cheerful. Rain, oh god, if you wish!" (Theragāthā (Godhika, No. 51, vs., 51)). This verse raises a doubt that Godhika mentioned in Theragāthā is different from the one who committed suicide. Firstly, if he had become an arhat by the time of the psalm uttered in Theragāthā, he could not have committed suicide. Secondly, a therā who expresses about his internal cheerfulness does not likely to commit suicide out of distress. Thus Godhika therā of Pāva whose verses are included in Theragāthā is most probably different from Godhika therā who committed suicide.

If the two Godhika therā were one and same, then it should be regarded that Godhika uttered the psalm of Theragāthā while he was not an arhat.

69 **Soṇa Sutta**, Sam.Nik. (34.3.3.5). According to the nature of sermon, it seems that the meeting occurred after Soṇa had preached about impermanence (see Soṇa Sutta, vassa 25). The question asked by Soṇa in this meeting is same as being asked by many others at different occasion, including by Sakka and Pañcasikha. In some of the cases, the answer of the Buddha was also same. Please refer to the notes on Nakulapitā Sutta in vassa 13.

explained, "It is true. When there was plague in Sāvaththi, my dying parents advised me to run away by breaking the wall so that I do not loose even a single moment. They also informed me about the hidden treasure inside the house. I obeyed them. When the plague was cleared. I returned back and captured the treasure." The Buddha praised him and said that the others would not have left their property so easily even during severe situations, thus causing to suffer later on. To clarify, the Buddha told him a past story of a tortoise who did not leave the lake even knowing that there would be a drought, and got killed.⁷⁰

It had been five years that **Kutumbiyaputta Tissa** had entered the Order along with his 29 friends.⁷¹ Since the vassa period was about to begin, they went to the Buddha expressing their wish to retire to solitude in order to practice meditation. After getting topics for meditation, they went to a lonely forest. But Kutumbiyaputta Tissa, being a lazy monk, returned from the middle of the journey.⁷²

At that time, **Sabbamitta** therā, who had entered the Order during Jetavana donation,⁷³ and who had been living in a forest so far, visited Sāvaththi to pay homage to the Buddha. On the way he saw a fawn (baby deer) trapped in a hunter's net, and her mother waiting beside the trap helplessly. Sabbamitta was moved by the thought of suffering caused by love. Further on, he saw a man caught by bandits who were making preparations to burn him alive. In anguish, Sabbamitta attained arhatship. He then told the bandits, "People are attached to people. People are suffered by people. Try to acquire the goal of peace by avoiding evil people." Listening to the sermons, the bandits were converted. They joined the Order under Sabbamitta.⁷⁴

Sānu sāmānera, the wise and learned child of Sāvaththi,⁷⁵ had by that time lost his interest in the life of a novice, though he had become quite famous as a dutiful *sāmānera* by that time. He went home and asked for clothes from his mother. Knowing that her son wanted to leave the life of a *sāmānera*, his mother was much grieved and fell into tears. Sānu noticed that his mother was suffering, and asked, "Mother ! One weeps when somebody dies or goes away. What caused you to weep

70 **Kecchape Jātaka** (No. 178). TND.

71 See vassa 22.

72 **Varaṇa Jātaka** (No. 71); *Dhammapada* (20.5, vs. 280). It had happened five years after the ordination of 30 monks and before a vassa period that was spent by the Buddha in Sāvaththi. *Dhammapada* had mentioned the name of the therā concerned as Tissa only. Furthermore, *Dhammapada* says that 500 monks had joined the Order together, not 30 as given in *Jātaka*.

There is another story of 500 monks, including **Padhānaka-Tissa**, who had gone to forest after getting subject of meditation from the Buddha, an event that also occurred when the Buddha was about to start his vassa in Sāvaththi (see *Dhammapada* (25.8)).

73 See vassa 4.

74 **Theragāthā (Sabbamitta)**, No. 135, vs. 149-150). TND.

75 See vassa 25.

⁷⁶ She told him about her dissatisfaction about his decision and advised him not to get indulged in a worst life again.⁷⁷ Sānu realized his mistake. He went back to the vihāra. There he was ordained as a full monk as he had reached twenty by age. The Buddha in Jetavana, wishing to give Sānu a lesson, fetched him and preached, "My son ! One who does not restrain the mind that wanders about can not find happiness. In the past, this mind has wandered wherever it liked as it wished. Now I shall completely hold it in chest as a mahout control his elephant in must."⁷⁸ At the end of the discourse, Sānu comprehended the truth, strengthened his insight and attained arhatship.⁷⁹

The Buddha and his monks were receiving the great hospitality offered to them by lay-people. The missionaries of the other sects were being neglected day by day and they were finding hard time to live their lives. To discuss about the serious situation, around 500 paribbājakas gathered in Rajagaha and discussed as to how could they diminish the glory of the Buddha and his monks. They failed to find any fault in the life of the Buddha. Nor could they find any flaw in his teachings or with the Order. One of the participants jumped forward and claimed in front of the frustrated assembly that he knew the secret. He announced that the senior monks gathered every fortnight in a closed and restrictive place, and that they practiced *āvattani* spell (hypnotism), and that because of that talisman, they could hypnotize people to be on their favor. Since most of the participants were aware of the fortnightly gathering of elder monks in a lonely and restrictive place, they believed him and decided that one

76 Theragāthā (Sānu, No. 44, vs. 44).

77 Sānu Sutta, Sam.Nik. (10.5).

78 Sānu-sāmañera Vatthu, Dhammapada (13.5, vs. 326).

79 Dhammapada (13.5); Sānu Sutta, Sam.Nik. (10.5); Theragāthā (Sānu, No. 44). The event happened when Sānu reached the age of twenty, according to Dhammapada, i.e. thirteen years after his entry as a *sāmañera*.

The Athakathās of respective sources elaborate the story as follows :

Sānu decided to leave the Order. He went home and asked her mother to give back his clothes. Her mother tried to dissuade him, but failed. So she promised to give him his clothes after her meal. When she was cooking, Sānu was possessed by an ogress (yakkhani), a well wisher of Sānu. The boy acted as a bewitched man. His mother wept and asked the ogress why had she possessed her child. The ogress told her that she did not annoy good people, but she wanted Sānu not to leave the Order. Saying these words, the ogress left his body and Sānu became normal again. Sānu then saw her mother weeping and asked the reason. His mother persuaded him to join back the Order.

It is also said that the ogress who possessed Sānu was a mother of his in a past life, and hence named *Sānumātā*. It is said that Sānu, when he was a learned novice, once recited the teachings of the Buddha so well that everybody praised him. He then expressed his wish to donate the merits earned by his recitations to his mother and father. His past father was living as a deva, and mother was an ogress at that time. They expressed their gratitude to the boy, because on account of the merit distributed to them by Sānu, they were much respected in their world. It was the reason, it is said, that Sānumātā did not want to see Sānu returning back to homely life and hence possessed him.

Sānu is said to have lived up to 120 years and to have become a mighty teacher.

among them should enter the Order, act as a spy, and learn the mysterious spell from the theras. It was also declared in the conference that whosoever could get the secret out of the Order would be nominated as their leader. Finally a paribbājaka by the name of **Sarabha** volunteered himself. To fulfill his spying operation, he went to Gijjakūta mountain of Rajagaha and exhibited his great respect to residential monks. Finally he was entered by a thera as a novice into the Order unaware of the fact that Sarabha was actually a spy. On the other hand, Sarabha did not know that the fortnightly gathering of the theras was for the reiteration of *pātimokkha*, the rules of the Order; and the closed restricted place was none other than **Sīmā Gaha**, a territory for reciting *pātimokkha*.⁸⁰

As usual, many monks visited the Buddha at Jetavana before the beginning of the vassa so that they could get subjects for meditation. Among them were two friend monks - one was active and the other was sluggish. After getting their topics for meditation from the Buddha, they went to a monastery in a forest to spend their vassa.⁸¹

The Buddha started his twenty-seventh vassa in Sāvattthi.



80 **Sarabha Sutta**, Tika Nipāta, Ang.Nik. By that time, *pātimokkha* recitation had become quite formal, and the fame of the Buddha was at peak.

It is not mentioned where the Buddha was when Sarabha entered the Order.

81 Dhammapada (2.6, vs. 29). It was before the beginning of a vassa of the Buddha in Sāvattthi.

Vassa Twenty-seven (Sāvatti)

Sāvatti

The Buddha was visited by **Pasenadi**, the king of Kosala. He asked the Buddha about mental activities that cause suffering. The Buddha explained, "Craving, enviousness and foolishness are such mental activities that arise inside and cause destruction.¹ These activities arise internally and ruin the person like a banana does to its own plant."²

Once when the Buddha was resting in a bathing place known as **Pubbakotthita**, situated at the east of Sāvatti near Pubbārāma, he asked **Sāriputta** if the latter believed that the five *indriya* (devotion, energy, wisdom, etc.), if well cultivated, lead to nibbāna. Sāriputta answered that he not only believed it but had also realized it by insight.³

Kālarakkhattiya then visited **Sāriputta** and informed him that **Moliya-Phagguna** had left the Order. Sāriputta said that Moliya-Phagguna did not find any satisfaction in the Dhamma. When asked about his own satisfaction, Sāriputta claimed that he himself had no doubt about the Dhamma neither in the past nor in the future. Kālarakkhattiya then went to the Buddha and said that Sāriputta had attained arhatship. The Buddha, later, summoned Sāriputta and asked whether he had claimed about his arhatship to others. Sāriputta denied it. Sāriputta was then asked by the Buddha what his answer would be if somebody directly asked him about his attainment. Sāriputta said, "I would reply that I have eliminated the cause, and hence the result is eliminated." The Buddha asked him about the cause and Sāriputta explained the Law of Causation. The Buddha approved his answers. After the question answer session, Sāriputta told his colleagues that he was quite nervous at the first question of the Buddha, but when the Buddha accepted his answers, he gained confidence. Sāriputta claimed that he could have answered correctly even being conversed for a week. Having heard his comment, Kālarakkhattiya went to the

1 **Purisa Sutta**, Sam.Nik. (3.1.2). TND.

2 **Loka Sutta**, Sam.Nik. (3.3.3).
Since the subject of both the suttas given here are same, they seem to be one and same happening.

3 **Pubbakotthita Sutta**, Sam.Nik. (46.5.4). TND.

Buddha again and reported about Sāriputta's claim. The Buddha ascertain him that Sāriputta actually could answer well about the Law of Causation.⁴

Newly elected accommodation supervisors⁵ were not sure about how to manage accommodation to monks in a vihāra. When approached by them, the Buddha advised them to count monks and beds, and distribute beds accordingly.⁶

There was a gluttonous and jealous therī in Sāvātthi who discovered a part of the city with abundant alms. To forbid others from going there for alms, she had told her colleagues that the part of the city was full of wild animals and the place should not be visited for alms. One day while begging for alms on that part, the therī was hit by a ram, and she broke her leg. The householders of that place carried her to the vihāra, and thus her secret was revealed. One day, monks in Jetavana were talking about her, and how she, who had preached to others, broke the rule and got her leg broken by a ram. Listening to this, the Buddha said that the therī was greedy in her past life as well; and told a past story of a bird who had warned other birds about the dangers of the road where she had found food, and who was later crushed to death by a carriage on the same road.⁷

Two old brahmins, each 120 years old, approached the Buddha and confessed they had not done any good deed in their life, and sought sermon from the Buddha. The Buddha said, "Life is pulled by agedness and death, and there is no way from these. One who does good deeds with mind, body and speech is guaranteed to have a good future."⁸ The Buddha added, "When there is a fire in a house, only those utensils could be used again that are not burnt. Likewise the world is burning with agedness and death. Try to save as many things as you can from this fire by developing charity."⁹

4 **Kālara Sutta**, Sam.Nik. (12.4.2). This event seemed to have occurred earlier, probably not very late after the attainment of arhatship by Sāriputta. However it definitely occurred after Moliya-Phagguna had left the Order. Moliya-Phagguna was present during Kakacūpama Sutta (see vassa 26) which definitely was not of earlier origin.

5 See vassa 26 for the proclamation of the rule.

6 **Cullavagga**, Vin. (6.4.5). Evidently it was advised after the quarrel of Chabbaggiya and Sattarasavaggiya, as described in vassa 26. The permission granted by the Buddha for proper management of accommodation indicates that the event might have occurred during a vassa period.

7 **Anusakisa Jātaka** (No. 115). TND.

8 **Dve-Brahmaṇa Sutta**, Pāthama, Tika Nipāta, Ang.Nik. TND. PND.

9 **Dve-Brahmaṇa Sutta**, Dutiya, Tika Nipāta, Ang.Nik. TND. PND.

The author has combined the two events into one because not only the characters of the two are same but also the nature of the sermon is also similar. It is not mentioned what were the reactions of the old man after the sermon of the Buddha. It should also be noted that 7, 20, 80 and 120 are favorable numbers of Pāli literature, especially while representing age. Hence the two aged brahmins might not actually be 120 years old.

One day in Jetavana, the Buddha preached to a large assembly, "A dirty cloth remains dirty no matter in what color it is mixed with. Hence a dirty mind begets a bad future. One who has cleansed the impurities of the heart is said to be 'bathed' even though he has not taken a bath in water." **Sundarika Bhāradvāja**, also present in the assembly, asked the Buddha whether he had bathed in **Bāhukā** river which was considered effective in washing off sins. The Buddha told him, "No matter where you bathe - **Bāhukā**, **Adhikakka**, **Gayā**, **Sundarikā**, **Saraswati**, **Payyāga**, **Bāhumañi**, **Phalgu** or any other rivers the water of which is considered holy - an evil person is not purified. To love all the lives, speak truth, not to slay, nor to steal, not to be a scrooge and to dwell in faith is real cleansing. Even a drop of water is equivalent to such a river for such a person." Listening to the preaching, **Sundarika** sought ordination. Soon afterwards, he became an arhat.¹⁰

A lay-devotee of the Buddha visited Jetavana after a gap of few weeks. When inquired by the Buddha about the reason, he told his story, "I was looking after my mother dutifully since the demise of my father. In fact I wanted to join the Order after the expiry of my mother. But my mother insisted that I should get married. My wife, in the beginning looked after my mother dutifully. I loved her sincerity. But she misunderstood it and thought that I no longer loved my mother. Out of jealousy, she not only started neglecting my mother, but also began torturing and humiliating her. On the other hand, she emanated making false complains to me about my mother. A few days ago, she made up her mind and asked me either to leave her or to leave my mother. Without hesitation, I told her that I would abandon her rather than leaving my poor, old, helpless mother. My straight forward answer awakened her. Then she changed her attitude towards my mother. She is once again sincere and dutiful." The Buddha told him, "Similar event had occurred in your past life. But then you actually expelled your old mother after listening to your wicked wife. She then had a son, and claimed that the old mother-in-law was an evil, and that she became a mother only after expelling her out of the doors. The old woman, after hearing this, concluded that the Right (*dhamma*) had died in the world. She went to a cemetery to perform a sacrifice in the memory of the dead Right. Seeking this, the king of gods approached her in disguise of a brahmin and convinced her that her status would be restored. With his divine power, the king of gods converted the mind of her son and daughter-in-law. Thereafter, they lived happily."¹¹

10 **Vattha Sutta**, Maj.Nik. (1.1.7). Also called **Vatthūpama Sutta**.

If this brahmin is the same one mentioned in **Sundarikā Sutta** (see vassa 26), as accepted by many scholars, the event should have happened after **Sundarikā Sutta**, because in this event, he was present inside Jetavana listening to the Buddha.

11 **Kecchani Jātaka** (No. 417). TND.

The Buddha further said, "You had done a similar thing in another past life as well. Listening to your wife, you decided to grave your father alive. You took old father to a cemetery deceiving him by telling him that you were going to collect debts. You were followed by your seven years old son. While you were digging a grave for your father, the child also started to dig a pit. On your inquiry, the boy said that the pit was for you to be buried once you get old and undesirable. This opened your eyes. You took your old father back home with great respect and drove away your wicked wife. She later confessed her cruelty and joined the family."¹²

A group of 500 youths of Sāvatti had entered the Order after listening to the Buddha. They lived in that part of the monastery that was covered with coins by Anāthapīṇḍika when he was buying it for the Order. One night they got filled with thoughts of lust. Knowing this, the Buddha asked Ānanda to gather all monks staying at that part of Jetavana. To that assembly of monks, the Buddha preached, "You should not think about sex. Do not regard any evil thought as negligible. Evil thoughts are like enemies. Enemies are never neglectable. You should suppress evil thoughts as soon as they arise." The Buddha then told them a story about a greedy jackal which entered inside a dead elephant to eat up the internals, but which got trapped inside as the body dried up. The jackal could escape only when there was rain to moisten the dead body, and even so he lost all his hair while crawling out.¹³ The Buddha also told them about his past story when he decided to renounce the world. His wife deceived him and renounced the world earlier leaving him to look after their children. He could leave the world only when their children were matured.¹⁴ The Buddha further told them the story of five persons who became Pacceka Buddha feeling remorse for negligible sins they had committed.¹⁵

Culla-Panthaka there was also at Sāvatti during those days. That time it was his turn to give discourses to bhikkhūñīs. The bhikkhūñīs were expecting no good sermons from him taking him as a stupid monk who preached same stanza again and again. One day, at the end of the sermon, he overheard nuns. He then exhibited his full knowledge about the Dhamma. The nuns listened to him with great interest until after sunset it enabled the nuns to gain entrance to the city. Next day, when the Buddha knew about it, he warned Culla-Panthaka not to keep nuns so late.¹⁶

12 **Takkela Jātaka** (No. 440). The current story of this Jātaka is exactly same as that of Kaccāni Jātaka, the only difference is that in the former, it was the father being looking after and in the latter, it was the mother. For that reason, the author has concluded that the two have same origin.

13 **Sigāla Jātaka** (No. 148). TND.

14 **Kumbhakāra Jātaka** (No. 408).

15 **Pāṇiya Jātaka** (No. 459).

16 Vin. iDPPN (I, pg. 899). Culla-Panthaka seems to have attained arhatship recently.

The group of monks who were meditating in a forest noticed jasmine flowers that bloomed in early morning dropped off the plants onto ground in the evening. The monks discussed among themselves and decided that they should strive harder to attain the goal of life even before the flowers were shed from the plants. They were further encouraged by the sermons of the Buddha, "Bhikkhus ! As the jasmine creeper sheds its flowers, so should you cast off lust and hatred."¹⁷ All of them were successful in attaining arhatship on the same day.

One morning, the Buddha came out of Jetavana and went around Sāvatti seeking for alms. The Buddha saw a fire-worshipper brahmin of Bhāradvāja clan, hence recognized as **Aggika-Bhāradvāja**, who was tending the fire and preparing for oblation. As the Buddha approached the brahmin for alms, the brahmin rejected the Buddha addressing him as a bare-headed out-caste (*vasala*). The Buddha asked whether the brahmin knew what would make a man *vasala*. At the request of the brahmin, the Buddha preached, "One who is cruel, one who kills, one who envies, one who steals, one who deceives, one who gives false witness, one who adulterates, one who neglects his duties, one who conceals his evil deeds, or one who humiliates others is a *vasala*. Remember the story of **Sopāka**, an out-caste, who later became famous hermit **Mātāṅga**, respected by brahmins. On the other hand, there are people born in brahmin house, but committing evil deeds. They are neglected in this life and go to worse destiny afterwards. It is not by birth that a man becomes an out-caste or a brahmin, but by his deeds." Deeply convinced, Aggika-Bhāradvāja declared himself as a follower of the Buddha.¹⁸

Later on one morning, the Buddha went around Sāvatti for alms accompanied by **Ānanda** therā. They came upon a house belonging to a rich man named **Mūlasiri**, where they saw a beggar being beaten up by the servants of the house. The Buddha summoned Mūlasiri, and also the beggar, and said, "I have sons and I have wealth - with this feeling of attachment a fool is afflicted. When he himself is not under his control, how can sons and wealth be his ?"¹⁹

17 Dhammapada (26,8, vs. 377). The event occurred during a vassa period when the Buddha was spending his vassa in Sāvatti. The story elaborates that the Buddha, through his supernatural power, saw them promising to attain the goal of life in a short span of time. He then sent forward radiance and preached them the given sermon.

The author has assumed the monks as friends of Kutumbiyaputta Tissa therā (see vassa-2).

18 **Vasata Sutta**, Sutta Nipāta (1.7). Also called **Aggika-Bhāradvāja Sutta**, TND. There is one more fire tenderer brahmin of Bhāradvāja clan, also named Aggika-Bhāradvāja. Since he lived in Rajagha and since he had not exhibited any respect to the Buddha during his meeting with the Buddha (see Aggika Sutta, vassa 30) he is evidently different from the one mentioned here who was from Sāvatti.

19 Dhammapada (5,3, vs. 62). Probably the event occurred after Ānanda had become a personal attendant of the Buddha. The event has been referred in Milinda Pañha (5.13).

The detail story, as described in Dhammapada, is rather unbelievable and goes on as follows :

Once in Jetavana, the Buddha preached to the monks, "A cowherd who is ignorant of eleven qualities is not suitable for his duty - 1) he is ignorant of the form (physical appearance) of cattle; 2) he has no eye for marks of cattle; 3) he does not remove ticks; 4) he does not dress sores; 5) he does not smoke out cow-sheds, 6) he has no idea about fords (*ghāta*); 7) he has no idea of drinking habit of cattle; 8) he has no idea of roads; 9) he has no idea of pastures; 10) he milks the cow dry; and 11) he does not pay special attention to the leader of the herd. Likewise, a bhikkhu lacking eleven corresponding qualities is not capable of showing growth and progress in Dhamma and Vinaya. Those qualities are - 1) he does not know about matter (*rūpa*); 2) he is unaware of cause and effect rule; 3) he does not get rid of evil ideas; 4) he does not control his senses; 5) he does not preach to others; 6) he does not seek guidance of learned monks; 7) he could not grasp the teaching of Tathāgata; 8) he could not understand the Eight Fold Path; 9) he could not understand four *satipatthāna*; 10) he does not know how to accept offerings from lay-disciples; and 11) he does not respect elder monks properly."²⁰ **Error! Reference source not found.**

There lived in Sāvatti a monk who was always finding faults in others monks and speaking ill of others. He was hence called *Ujjhānasaññi*. One day his habit was reported to the Buddha in Jetavana. The Buddha said that if someone was to seek for faults in another so as to inspire him about good ways, it was acceptable; but if, one was always seeking faults of others just to humiliate them, it was condemnable. The Buddha added, "In one who constantly seeks the faults of others and is always disparaging them, moral intoxicants (*āsava*) increase."²¹

Dhamma.Digital

The beggar was in fact the father of Mulasira in his previous birth. He was a rich man of Sāvatti by the name of Ānanda who had wealth of eighty crores. Ānanda was so miser that he used to tell his only son Mulasiri not to spend even a penny out of it for the sake of others, but to make it grow penny by penny. He later died leaving all his wealth. He also had to get aparted from the five buried pots of gold which was unknown to anybody else.

Later Mulasiri became the owner of the wealth. Meanwhile Ānanda was reborn in a village of low-caste laborer nearby Sāvatti. From the time his mother was pregnant, the income of villagers decreased. Finding her mother as unlucky, she was expelled from the community. Thus deserted, she gave birth to an ugly and abnormal son, who was so unlucky for her that she had to let him go as a beggar as soon as he became young enough. The beggar, one day, saw his old house, went inside, saw his son Mulasiri there and started weeping. The servants beat him away. It was that time the Buddha, who was passing by for alms, saw the event, fetched Mulasiri and said that the beggar was none other than his father reborn. As a proof, the Buddha asked the beggar about the five concealed pots of gold. The beggar revealed the gold pots. Then the Buddha gave the sermon. Mulasiri became the disciple of the Buddha after the sermon.

This event is comparable to that of Subha Todeyyaputta.

20 **Mahā-Gopāleka Sutta**, Maj.Nik. (1.4.3); **Gopāla Sutta**, Ekādasa Nipāta, Ang.Nik. (11.2.7).

21 **Ujjhānasaññi-thera Vatthu**, Dhammapada (18.11, vs. 253), TND.

The twenty-seventh vassa of the Buddha was completed in Jetavana.

Two monks who had spent their vassa in Kosala, came to Jetavana to see the Buddha. One of them had a cloth to filter drinking water, the other one did not have one. One day they had a dispute about that piece of cloth. The owner of the cloth did not allow the other monk to use it. The other monk, hence, had to drink water without filtration.

At Jetavana, they went to the Buddha and reported the event. The Buddha said that the first monk should not have denied to give the filtering cloth, and the second monk should not have started his journey without a filtering cloth. The Buddha added that in case if a filtering cloth is lacking, a monk should use a corner of his own robe to filter drinking water.²² Further, the Buddha said that the second monk should not have drunk water without filtering as insects in water might also be consumed. As an example, the Buddha told a past story of Sakka, the king of gods, who flew away from the battlefield from demons (*asura*) causing trees on the way to fall down through his chariot. The bird living on those trees cried with pain. Not wanting to hurt the bird, Sakka returned back. The demons thought that reinforcement was coming and hence fled in terror.²³

The friends of **Kutumbiyaputta Tissa** therā, who had gone to forest for meditation during vassa period,²⁴ returned to Sāvattī after attaining arhatship. When they went to pay homage to the Buddha in Jetavana, they were highly praised by the Buddha. Seeing this, Tissa regretted that he had wasted all the time. He resolved to practice meditation throughout the night so that he could follow his friends back to the forest with dignity. In the night, he started his practice. But unfortunately, in the mid-night, he slept in an upright posture and fell down. He broke his thigh leg. Because of that incident, his colleagues could not leave for the forest next day. The Buddha then said, "An idler who does not strive when he should be striving, who though young and strong is sluggish, whose thoughts are weak and wandering, will not obtain the goal of life that could only be perceived by wisdom."²⁵ The Buddha further informed those monks that Tissa had caused hindrance in their journey in a past life as well, and told them the past story of a lazy student who broke some green twigs accidentally hurting himself and causing the fire not to burn up during meal time with the green branches he had broken, thus delaying the journey of all other fellow

22 Cullavagga, Vin. (5.1.15). The event had happened after the vassa of the Buddha in Sāvattī. The rule of carrying a filtering cloth during journeys had already been declared. (see vassa 20).

23 **Kulāvaka Jātaka** (No. 31).

24 See vassa 22, 26 and 27.

25 **Padhānakammika-Tissa-therā Vatthu**, Dhammapada (20.5, vs. 280).

students. The Buddha added, "One who does a job late which should have been done earlier will have to feel sorry later."²⁶

A fisherman, named **Yasoja**, one day caught a large beautiful golden colored fish but with a stinking mouth while fishing in Aciravaṭṭī river. Yasoja and his companions took the peculiar fish to king Pasenadi, who in turn, asked them to take the fish to the Buddha in Jetavana for explanation. The Buddha declared that the fish was beautiful because he was a well-versed monk in his former life and had a stinking mouth because he used to slander others. The Buddha added, "In a man who is careless, craving grows like a creeper. His sorrow grows like a well watered grass Sorrows fall away like water drops from a lotus leaf from the one who has overcome craving. Thus I say to you - dig up the root of craving!"²⁷ The Buddha continued, "Life of a bhikkhu is good. But the life of a bhikkhu who has bad words for other is worse. One who makes other people suffer is destined to hell. If one finds an evil monk amidst them, such a monk should be expelled out. One should live with dutiful and pure hearted monks."²⁸ Listening to the sermon, Yasoja and his companions were greatly touched and they entered the Order.²⁹

- 26 **Varaṇa Jātaka** (No. 71); Dhammapada (20.5). The event occurred after the vassa period of the Buddha in Sāvathī, and after five years of Tissa's life in the Order.

The basic story in the text had been taken from Jātaka.

The lazy therā is being called **Padhānakammika-Tissa** in Dhammapada. But, perhaps, he is not the same person with the name of **Padhāna-Tissa** in Dhammapada (12.3) though the pattern of events are similar for both. This view is strengthened by the difference in the present and past stories of the two theras mentioned in two different stories of Dhammapada.

Dhammapada (20.5) states that Tissa also spent the vassa with his friends in the forest, but should not attain any goal. While coming back to visit the Buddha in Sāvathī, they were invited by a disciple in a village near Sāvathī for the meal next day. They met the Buddha. In that night, Tissa tried to achieve the goal, but tripped off causing a chest bone to be broken. This has made his friends to cancel the visit for the meal to the village next day.

- 27 **Kapila-maccha** Vatthu, Dhammapada (24.1, vs. 334-337).

The detail story as given in the source is as follows

During the time of Kassapa Buddha, there was a well learned monk named **Kapila**. He was famous for his knowledge, but he was proud. He always implied that he knew much more than any other monks. One day, when he was reciting *pātimokkha*, none of the monks gave responses. In anger, he declared that there was neither Dhamma nor Vinaya. After death, he was reborn in a hell. Then afterwards, he was reborn as a golden fish which was caught by the fisherman and presented to the king, then afterwards to the Buddha. When the fish opened its mouth, whole of Jetavana stank. The Buddha explained the previous birth of the fish to the mass and asked the fish whether he knew what his next existence would be. The fish asserted and said that he would born in hell again. The fish then died. Then, to the assembly, the Buddha preached the sermons.

Note that Dhammapada does not identify the fisherman who caught the golden fish as Yasoja.

- 28 **Dhammacariya Sutta**, Sutta Nipāta (2.6). Also called **Kapila Sutta**.

- 29 **Theragāthā** (Yasoja, No. 178), TND.

According to DPPN (II, pg. 691), Theragāthā Athakathā clarifies that Yasoja and his friends were the fishermen to catch the golden fish, and they entered the Order after listening to Kapila Sutta.

Upananda there was a very popular and efficient preacher. He used to preach other monks not to be greedy, but he himself was very greedy. He had spent his vassa in a village where he was told that he would get maximum number of robes. To three other villages he had left his shoes, his staff and his water bottle to represent him. After the vassa, he claimed robes not only from the place where he had spent the rainy season, but also from other three villages where he had left his belongings. Carrying all those robes in a cart, he came back to Sāvatti. On the way, he came across a vihāra and went inside hoping for some more robes. There he found two younger monks arguing upon the distribution of two robes and one blanket between them. They asked Upananda to be a judge in distributing the robes and the blanket. Upananda gave a robe to each monk and kept the costly blanket himself. Embarrassed, both the monks went to the Buddha in Jetavana and reported the happening. The Buddha told them a past story to clear that Upananda had been greedy and they had been cheated by Upananda in their previous lives as well. Then the Buddha said, "One who teaches others should first teach himself and act as he had taught."³⁰

One day, a hot tempered monk came to Jetavana for certain work. And in Jetavana was living an equally hot tempered monk. Knowing their nature, everybody in Jetavana awaited to see their confrontation. Keen to see their quarrel, some junior monks persuaded the newcomer to meet the residential monk. But when the two met, they behaved as if they were the most intimate friends. Puzzled, the monks discussed with each other until intervened by the Buddha. The Buddha explained that it was because of their like nature. The Buddha also told that they had been like that in their past births as well. They were hard-to-control horses in one of their past lives who cooled down as soon as they confronted.³¹

A certain *thera* was trying his best to obtain the goal of life in a forest. As he could make only a little progress, he became frustrated and depressed. With the thought of getting further instructions from the Buddha in Jetavana, he started his journey heading for Sāvatti. On the way he came across big blazing fire. He climbed to the top of a nearby mountain and observed the fire from there. He noticed that the fire was burning up everything as it was spreading. He realized that insight would also burn all fetters of life. The revitalized *thera* when approached Jetavana was preached

30 **Upananda-Sakyaputta-thera Vatthu**, Dhammapada (12.2, vs. 158); **Dabba-puppha Jātaka** (No. 400). The event happened after the vassa of the Buddha in Sāvatti. Shoes had been allowed for monks by this time. The tradition of offering of robes to the monks spending vassa had been popular. This event seems to have occurred after the Buddha rebuked Upananda for collecting robes at various places without spending vassa there. (see Vassa-26)

Dhammapada says that both of the young monks achieved *sotāpanna* fruition by the end of the discourse. But Jātaka mentions that the monks were old and that the story was told to the monks who were discussing about the readiness of Upananda, not to the two monk concerned.

31 **Suhanu Jātaka** (No158)TND

by the Buddha, "The bhikkhu who delights in mindfulness, and looks with fear on mindlessness, advances like fire, burning all fetters grate or small." The *thera* attained arhatship.³²

A green-grocer of Sāvatti had a pretty daughter. Though she was of good character, she was very frank and always laughing. The green-grocer, owing to the frankness of his daughter, wanted to examine whether she was still virgin or not before agreeing to give her in marriage so that she could not bring disgrace on his name. He took her daughter to a forest and whispered to her words of love. The girl immediately revolted. The father was convinced about her virginity and married her to a suitable man. Later, he went to Jetavana and told the happening to the Buddha explaining why was he late for so many days to appear in the vihāra. The Buddha told him that he had also done similar test with his daughter in his past life as well.³³

Two companion friends who had left to spend vassa in a monastery in a forest after meeting the Buddha before the start of the vassa,³⁴ had come back to Jetavana to visit the Buddha after the rainy season. During the vassa period the energetic monk had attained arhatship after vigorous labor and meditation. The other one was too lazy, and had spent most of his time in gossiping and warming himself by fire, and hence had not achieved any level of fruition. When the Buddha asked them how had they spent vassa, the lazy one said that he had spent his time warming himself by the fire without sleeping, where as his friend had been idling away his time. The Buddha, who knew the truth, told the lazy monk, "Though you are lazy, you claim to be diligent, and accused your friend as lazy who was in fact diligent and ever mindful. Just as a mindful outruns a negligent, an awakened outruns a drowsy, a race horse outruns a weak horse, so does a wise man advances leaving fools behind."³⁵

In Sāvatti was dwelling **Udāyī (Lāludāyī)** *thera*, who was frequently visited by a nun. One day, both of them sit in front of each other revealing hidden parts of their bodies. Staring at her body, Udāyī ejaculated his sperms wetting his robe. The nun washed Udāyī's robes and got pregnant ! When the matter was revealed, the Buddha declared that the monks should not allow nuns to wash their robes.³⁶

32 **Aññatare-bhikkhu Vatthu**, Dhammapada (2.8, vs. 31). The event occurred when the Buddha was staying in Jetavana for a prolonged period, but could not have occurred during vassa period as we find the monk making a journey towards Jetavana. The source claims that the Buddha in fact made himself appear in front of the *thera* on the top of the mountain through radiance. He preached the sermon then and there assisting the *thera* to achieve arhatship.

33 **Paññika Jātaka** (No. 102); **Seggu Jātaka** (No. 217). Both Jātakas are identical. TND.

34 See vassa 26 (at the end).

35 **Dve-sahāyaka-Bhikkhu Vatthu**, Dhammapada (2.6, vs. 29). The sermon was preached after the vassa of the Buddha in Sāvatti.

36 Nissaggiya Pācitiya, Vin. (4.4, pg. 17). TND.
Udāyī *thera* was perhaps **Lāludāyī** *thera*.

People of Sāvatti knew that the Buddha would make his journey again after the completion of vassa and after the completion of the robes of the Buddha which were being made by the monks. Having same information, two brother workmen, **Isidatta** and **Purāṇa**, asked a person to watch the main street and to inform them when the Buddha would pass from that path. At that time, both the brothers were staying at **Sādhuka**, a place not far from Jetavana, which belonged to the two brothers. Isidatta and Purāṇa both worked for king Pasenadi. Purāṇa had a daughter named **Migasālā**.³⁷

After a few days, the Buddha came that way, and Isidatta and Purāṇa were immediately notified. They followed the Buddha. After a short while the Buddha took a rest under a tree, and both the workmen told the Buddha how glad they always became when the Buddha was near them and how sad they became when the Buddha was far on tour. The Buddha mentioned that the homely life was difficult to live. Then said, "It is more difficult in our work. Whenever king Pasenadi goes out for riding on elephants, he is accompanied by his queens whom we have to look after. Those ladies distract us, and it is difficult for us to suppress sensual thoughts. We not only have to control elephants, but also the queens and ourselves." The Buddha then told the joys of a homeless life. The Buddha congratulated them for possession of virtuous qualities, including their faith and charity.³⁸

Pilinda-Vaccha there was suffering from rheumatism. His physician wanted to boil some oil, and put some alcohol into oil. The Buddha allowed the monks to boil oil and to mix alcohol into it for the preparation of medicine. Followers of Chabbaggiya monks, when heard about that, put excess of alcohol in oil and consumed it as an alcoholic drink. Knowing that the Buddha permitted to mix alcohol in oil only to the extent that the mixture did not have an alcoholic taste. For that oil that had already been made with excessive alcohol, the Buddha instructed monks to use that for body massage. The Buddha also allowed to keep medicinal oil in metal pots.³⁹

37 Statement of some Athakathās that Purāṇa was a bachelor is obviously wrong. It is not clear whether Isidatta was bachelor or married.

38 **Thapati Sutta**, Sam.Nik. (53.1.6). Evidently, the event was of after the vassa of the Buddha in Jetavana.

Athakathā says that Isidatta was a *sakidāgami* and Purāṇa was *soṭāpanna*.

It is not quite clear whether Sādhuka was a village or a only a private property. Maj. Nik. A.K (Papañcasudani) also describes an event when it had that to spend a night in a cramped little house along with king **Pasenadi**. They laid down to rest with their heads in the direction in which they thought the Buddha to be and their feet towards the king! The king was pleased with their gesture.

39 Vin. (6.1.5, 6.1.7). These rules might have been declared at different occasions at different places. Alcohol had been banned by that time. The event occurred probably after the headache of Pilinda-Vaccha when the Buddha allowed monks to use oil on the head.

Sāketa From Sāvatti, the Buddha went to Sāketa.

One day, the preaching of the Buddha was carefully listened to by **Bhūta**, a luxurious son of a very wealthy councilor of Sāketa. He entered the Order and went to the bank of **Ajakaranī** river. for meditation. There Bhūta therā attained arhatship. Later he visited his relatives in Sāketa city and stayed at **Añjanavana**. He was asked to live there permanently, but Bhūta therā refused saying, "The greatest pleasure for a bhikkhu is the thought of cessation of sufferings and the scenes of nature,"⁴⁰

One day, when the Buddha was at **Añjanavana** of Sāketa, he was visited by **Kuṇḍaliya paribbājaka** who asked how the Buddha lived. The Buddha answered him that he lived filled with wisdom and freedom. During the course of conversation, the Buddha told his views on how to achieve wisdom and freedom. At the end of discussion, Kuṇḍaliya declared himself as a follower of the Buddha.⁴¹

Later, the Buddha went to live at **Tikantakivana**, a grove in Sāketa. There the Buddha assembled monks and preached them about five ways in which a monk in which a monk could gain equilibrium and equanimity by getting rid of tasteful as well as distasteful subjects.⁴²

Vesāli

From Sāketa, the Buddha went to Vesāli, and stayed at **Kutāgārasālā** of Mahāvana.

Piṅgiyānī was a brahmin of Vesāli having great respect for the Buddha. He went daily to the Buddha paid homage with flowers and perfumes. One day while returning back from Mahāvana, he met **Kāraṇapālī**, a brahmin employed as the supervisor of affairs of Licchavis of Vesāli. Kāraṇapālī asked Piṅgiyānī from where had he been returning in such early morning. On knowing that Piṅgiyānī had been from the Buddha, Kāraṇapālī asked what Piṅgiyānī thought of the Buddha. Piṅgiyānī praised the Buddha saying that his preachings were priceless from all aspects and gave various illustrations. Kāraṇapālī was so impressed that he knelt down on the earth and declared himself as a follower of the Buddha.⁴³

40 **Theragāthā (Bhūta, No 232, vs. 519-527)**. It seems that the Buddha was visiting Sāketa during that event.

It is said that all other children in his family were devoured by a demon. Hence his wealthy father well guarded his Bhūta, the last child, and named him Bhūta' (the ghost) so that inhumans might protect him.

41 **Kuṇḍali Sutta**, Sam.Nik. (44.1.6).

42 **Tikantakī Sutta**, Pañcaka Nipāta, Ang.Nik. (pg. 372).

43 **Kāraṇapālī Sutta**, Pañcaka Nipāta, Ang.Nik. (pg. 422). TND.

One of the listeners to the teaching of the Buddha in Vesāli was **Rohiṇī**, daughter of a prosperous brahmin of Vesāli. She got infatuated with the Order. When her father inquired her why did she like those lazy, gluttonous, greedy monks, she replied, "Today I will tell you the reason. They are energetic, free from evil deeds, wise, self controlled, self satisfying, and loving to each other." Convinced, her father was also converted. Later, they entered the Order and both achieved arhatship.⁴⁴

Anurādha there was also living at Anđhavana of Vesāli at that time. One day he was visited by some paribbājakas and asked him what would the Buddha answer he was asked about the destination of Tathāgata - whether he would exist after death, or would he could become non-existent, or both, or none. Anurādha was not certain what the Buddha would have answered them. Those wanderers left the place thinking Anurādha a fool. Later, Anurādha, who himself was confused, went to the Buddha in Kutāgārasālā, iterated the meeting, and asked whether he had said certain wrong thing. By means of conversation, the Buddha convinced him that everything has a cause. The Buddha also added that he had always preached only about sufferings and the ways to cease sufferings.⁴⁵

On a festival day, the Buddha entered the town of Vesāli for meal accompanied by a retinue of monks. One the way, they came across with a group of elegantly dressed Licchavi princess heading for a pleasure garden. "Bhikkhus," said the Buddha, "look at those princess if you had not seen god of heaven." All of monks were impressed by the majesty of those princess. Later when they were coming back from meal, they saw those princess again, but that time they were quarreling and fighting with one another. As a result some of them had to be carried home, bleeding. Upon inquiry, it was found out that the quarreling had started over a prostitute in the pleasure garden. The monks were deeply embarrassed to see the scene. The Buddha said, "Attachment to sensuous pleasures begets sorrow, same begets fear. For one who is free from such attachment, there is neither sorrow nor fear."⁴⁶

It is being said that Kāraṇapāḷi's actual name was **Pāli**, but was called so because he supervised businesses of various chieftains. Piṅgiyāni was an *anāgāri*.

Ven. Amritananda has identified Piṅgiyāni with **Piṅgiya**, a pupil of **Bāveri**. This seems to be wrong since we find Piṅgiyāni living in Vesāli all the time whereas Piṅgiya had gone back to Godhāvāri after his meeting with the Buddha.

44 Therigāthā (**Rohiṇī**, No. 67). TND.

45 **Anurādha Sutta**, Sam.Nik. (21.24.4); **Anurādha Sutta**, Sam.Nik. (42.2). TND.

Both of the incidents are almost identical, and hence has been grouped together..

46 **Licchavi Vatthu**, Dhammapada (16.4, vs. 214). TND.

Note that similar incident had occurred in Rajagaha as well (see vaasa 10).

Sāvatti

From Vesāli, the Buddha went to Sāvatti.

Citta Hatthisāriputta, a lay-person of Sāvatti, had lost his ox. He had hard time in finding his ox. Finally he found him, but he was so tired and hungry that he entered a nearby monastery for some food and rest. He received some left over food there, which he found very delicious. It occurred to him that he could not get such delicious meal even he worked hard every day. This tempted Citta to join the Order.⁴⁷

The Buddha is Jetavana was approached by **Ānanda** thera to report that **Girimānanda** thera was seriously ill and had requested the Buddha to visit him. The Buddha asked Ānanda to tell him about ten ideas (*saññā*) - 1) the idea about impermanence; 2) non-existence of soul; 3) filthiness of human body; 4) susceptibility of the body; 5) non-attachment with mental defilements; 6) non-clinging with all attachable subjects (*saṅkhāra*); 7) cessation of attachable subjects; 8) renunciation of all attachable subjects; 9) negligence of all attachable subjects; and 10) meditation of breathing (*ānāpānasati*). Ānanda, after listening in details about all ten ideas from the Buddha, went to Girimānanda's place and repeated the sermon. Concentrating on those ten ideas, Girimānanda recovered from his illness.⁴⁸

The Buddha started his twenty-eighth vassa in Sāvatti.

47 Dhammapada (3.5); Kuddāla Jātaka.

Citta Hatthisāriputta had been called a son of an elephant trainer expert in Dhammapada. where he is called **Cittahattha**, a person who acts on his whims, since he left the Order six times and rejoined the Order (see vassa 28, 37, 38). Probably latter explanation is correct since Dhammapada and Jātaka tend to point him out as a farmer, rather than an elephant trainer; or he could be an elephant trainer who did farming as well.

That Citta had lost his ox is stated in Dhammapada. In Jātaka, he is said to have entered the monastery after returning from his field where he was ploughing.

48 **Girimānanda Sutta**, Dasaka Nipāta, Ang.Nik. (10.6.10). TND. It might be that Girimānanda had not attained arhatship when the event occurred, though he seemed to have attained arhatship quite earlier. The sermon was preached after the dedication of Jetavana.

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Abbreviations :

Abbre.	Meaning (reference)	Language
Ang.Nik.	Anguttara Nikaya	Hindi
BBJD	Bhagavan Buddha - Jeevana ra Darshan, Dhammananda Koshambi	Hindi
BC	Buddha Charya	Hindi
BGB	Biography of the Buddha, K.D.P. Wickremesinghe, published by the author, 1972.	English
BKB	Buddhakalin Brahmanharu	Nepali
BKBB	Buddhakalin Bharatiya Bhugola	Nepali
BKBD	Buddhakalin Brahmadideva	Nepali
BKG	Buddhakalin Grihasthaharu	Nepali
BKM	Buddhakalin Mahilaharu	Nepali
BKP	Buddhakalin Paribrajaka	Nepali
BKRP	Buddhakalin Rajparivara	Nepali
BKSaC	Buddhakalin Sravika Charit	Nepali
BKSC	Buddhakalin Sravaka Charit	Nepali
BKVK	Buddhakalin Viman Katha	Nepali
Comm.	Commentary (<i>Atthakathā</i>)	
DPPN	Dictionary of Pali Proper names	English
Maj.Nik.	Majjhim Nikaya	Hindi
pg	Page	
PND	Place not deductable.	
PSKI	Pali Sahitya Ka Itihas	
Sam.Nik	Samyukta Nikaya	Hindi
TND	Time not deductable.	
vs.	Verse	

Glossary

Word	Meaning
Asādha	third month of solar calendar
Āswīn	sixth month of solar calendar
ācārya	teacher
ājīvaka	naked ascetic
akkiyāvādi	follower of inactiveness
anāgami	not-returned
anagārika	male recluse
anagārikā	female recluse
ānāpānasati	mindfulness on respiration
appamāda	earnestness, mindfulness.
arhat	one who has attained the final emancipation
āsava	defilement
asubha	impure, unpleasant, bad, ugly
asura	a demon, a fallen angel, a Titan
Benares	Varanasi, India
Bhādra	fifth month of Solar calendar
Bodhisatta	one who practices for Buddhahood
Brahmā	chief of the gods, often represented as the creator of the Universe
brahmin	one who practices the natural phenomena honestly; a tribe
Chaitra	twelfth month of solar calendar
Cīvara	robe
cittānupassanā	mindfulness on mental activities
consciousness	vijjāṇa
Dhamma	religion. Teachings of the Buddha. Truth of the nature.
dharmānupassanā	mindfulness on impermanence
Eight Noble Paths	the middle path taught by the Buddha
Fālguna	eleventh month of solar calendar
Five Aggregates	pañca Skandha; namely form, feeling, identification, impression and consciousness

Word	Meaning
Five Precepts	<i>pañcasīla</i>
Four Noble Truths	there is sufferings, cause of sufferings, cessation of sufferings and ways to cessation
feeling	<i>vedanā</i>
form	<i>rūpa</i>
Ganges	a great river in India
gruel	<i>yāgu</i>
identification	<i>saññā</i>
impression	<i>sañkhāra</i>
Jeshta	second month of solar calendar
Kartika	seventh month of solar calendar
<i>kāma</i>	sexual act
<i>karuṇā</i>	compassion
<i>kāyānupassanā</i>	mindfulness on physical body
<i>kkhāvādi</i>	follower of activeness
Law of Causation	<i>paticca samuppāda</i>
Māgha	tenth month of solar calendar
Mansira	eighth month of solar calendar
<i>mantra</i>	charm, spell
<i>metta</i>	loving kindness
<i>muditā</i>	gladness over the welfare of others
<i>muditā</i>	gladness over the welfare of others
Nipāta	a section
Noble Eightfold Path	eight Noble Paths
<i>nissaya</i>	that on which anything depends, support, help, protection
Order	saṅgha
Pāli	literary language of the early Buddhists, closely related to Māgadhi
<i>Pañca Skandha</i>	five Aggregates
<i>Pañcasīla</i>	five Precepts
Paribbajaka	wanderer
Paush	ninth month of solar calendar

Word	Meaning
Pīlaka	a basket
<i>pārājikā</i>	<i>one who has committed a grave transgression of the rule for bhikkhus and bhikkhunis</i>
<i>paticca samuppāda</i>	law of Causation
<i>pātimokkha</i>	<i>rules of bhikkhus and bhikkhunis</i>
Renunciation	abandonment of worldly pleasures
recluse	<i>samana</i>
robe	<i>civara</i>
<i>rupa</i>	form. Matter. Physical body.
Sakka	Indra deva
Saṅgha	the Order.
<i>Satipatthāna</i>	mindfulness
Sutta	a verse
<i>sakidāgāmi</i>	<i>one who have to reborn for one time only</i>
<i>samaṇa</i>	recluse
<i>sāmaṇera</i>	novice
<i>samsāra</i>	the world; the cycle of birth and death; the nature
<i>saṅghādisesa</i>	a class of offences which can be decided only by a formal sangha-kamma
<i>saṅkhāra</i>	impression
<i>saññā</i>	identification
<i>sañvega</i>	intuition
<i>sāsana</i>	ministry, regime
<i>setthi</i>	merchant
<i>soṭāpanna</i>	<i>one who entered the way to Nibāna</i>
Takkasilā	a famous educational city of Buddha's time (now in Afganistan)
Tāvātimsa	heaven, where Indra lives
Triple Gems	The Buddha, the Dhamma, the Order.
Tusitā	heaven, where a Bodhisatta lives
<i>tevijja</i>	one with three knowledges
thera (pl. theras)	Bhikkhu. A Buddhist monk.
therī (pl. theris)	Bhikkhuñī. A Buddhist nun.

Word	Meaning
<i>ukkhepañiya kamma</i>	a penalty whereby a guilty is neglected in the Saṅgha
<i>upājjhāya</i>	spiritual teacher, preceptor
<i>upāsaka</i>	male lay-disciple
<i>upāsikā</i>	female lay-disciple
<i>upekkhā</i>	equanimity, neutrality
<i>uposatha</i>	weekly assemble of monks
<i>upsampadā</i>	full ordination
Veda	Hindu holy writ
Vesakha	first month of solar calendar
Vin.	Vinaya Pitaka
Vinaya	rules of the Order.
Vipassanā	inward vision, insight meditation, introspection
<i>vasala</i>	low cast; wretched
vassa	varshāvās
<i>vedanā</i>	feeling
<i>vedanānupassanā</i>	mindfulness on feelings
vihāra	monastery
<i>vihimsā vitakka</i>	cruelty
<i>vijjānā</i>	consciousness, mind
<i>vyāpāda</i>	ill will
<i>yāgu</i>	gruel
yakkha	a presumed class of demigods
<i>Dhutaṅga</i>	a special fast of an ascetic

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BUDDHA'S SAYINGS:

Na hi verena verani - Samantidha kudacanam
Averena ca sammanti -esa dhammo sanantano
Never here by enmity are those with enmity allayed,
they are allayed by amity, this is a timeless Truth.

Atta hi attano natho- ko hi natho paro siya
Attanava sudantena- natham labhati dullabham
Oneself is refuge of oneself, who else could refuge be?
By good training to oneself one gains a refuge hard to gain.

Sabbapapassa akaranam-kusalassa upasampadā
Sacittapariyodapanam- etam Buddhana sasanam
Every evil never doing and in wholesomeness increasing
And one's heart well-purifying: this is the Buddha's Teaching.

Jighaccha paramā roga-sankharā paramā dukhā
Etam natva yathabhutam-nibbānam paramam sukham
Hunger is the greatest ill, the greatest dukkha- conditionedness
Knowing this reality as it is: Nibbāna bliss supreme.

Tumhehi kiccam ātappam-akkhātāro Tathagātā
patipannā pamokkhanti-jhayino Mārabandhanā
Buddhas just proclaim the Path but you're the ones to strive.
Contemplatives who tread the Path are freed from Mara's bonds.

